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BOOK OF WORSHIP

FOR

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BY

W. W. EVERTS,

AUTHOR OF "BIBLE MANUAL;" "PASTOR'S HAND-BOOK;" "PROMISE AND TRAINING OF CHILDHOOD;" "MANHOOD," ETC.

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DEDICATORY PREFACE.

To public teachers charged to commend religion, and invest its worship with due dignity, attractiveness and power: especially those often called to conduct the services of occasional meetings, associations and conventions; to those called in the absence of public teachers to direct religious services in the army or navy, or merchant service, or in frontier settlements; to heads of families who acknowledge the duty of parental religious instruction, and their responsibility as priests of their own households, and who study to diversify and render instructive and salutary family worship; to those seeking preparation for the social duties of religion, from which they have been deterred by conscious ignorance, or distrust of their own experience; and to all, who, in the retirement of the closet, in the family, or in the congregation would seek scriptural instruction, blended with appropriate devotional meditations, and expressions of exalted adoration and praise, this volume is respectfully inscribed by their

Obedient servant,

W. W. Everts.

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TABLES—*For the regular perusal of the Holy Scriptures. By this plan the Psalms and New Testament will be read Twice, and the Old Testament once in each Year.*

JANUARY.

	Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.
1	Gen. 1	Matt. 2	2 Chro. 3	Ps. 1, 2
2	2	3	4	3, 4
3	3	4	5	5, 6
4	4	5	8	7, 8
5	6	6	11	9
6	7	7	12	10
7	8	8	13	11, 12
8	12	9	14	13, 14, 15
9	13	10	16	16, 17
10	15	11	18	18
11	17	12	19	19
12	22	13	21	20, 21
13	23	14	22	22
14	28	15	25	23, 24
15	32	17	26	25
16	33	18	27	26
17	37	19	28	27
18	40	20	32	28, 29
19	41	21	33	30
20	42	22	36	31
21	43	23	Ezra 1	32
22	44	24	2	33
23	45	25	3	34
24	47	26	4	35
25	48	27	5	36
26	49	28	6	37
27	50	Mark 1	7	38
28	Exod. 1	2	8	39
29	2	3	9	40
30	3	4	10	41
31	4	5	Neh. 1	42, 43

FEBRUARY.

	Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.
1	Exod. 5	Mark 6	Neh. 2	Ps. 44
2	7	7	3	45
3	8	8	4	46, 47
4	9	9	5	48
5	10	10	6	49
6	11	11	7	50
7	12	12	8	51
8	13	13	9	52, 53
9	14	14	10	54, 55
10	15	15	11	56, 57
11	16	16	12	58
12	17	Luke 1	13	59
13	18	2	Esther 1	60, 61
14	19	4	2	62, 63
15	20	5	3	64, 65
16	21	6	4	66, 67
17	23	7	5	68
18	24	8	6	69
19	32	9	7	70, 71
20	34	10	8	72
21	Num. 22	11	9, 10	73
22	23	12	Job 3	74
23	24	13	6	75, 76
24	Deut. 1	14	7	77
25	2	15	10	78
26	3	16	22	79
27	4	17	30	80
28	5	18	38	81
29	6	19	39	82, 83

MARCH.

	Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.
1	Deut. 7	Luke 20	Job 40	Ps. 84, 85
2	8	21	41	86, 87
3	9	22	Prov. 2	88
4	10	23	5	89
5	11	24	6	90
6	12	John 1	7	91
7	13	3	30	92, 93
8	15	4	Eccles. 1, 2	94
9	16	5	3, 4	95, 96
10	17	6	5, 6	97, 98
11	18	7	7	99, 101
12	19	9	8	102
13	26	10	9, 10	103
14	29	11	11, 12	104
15	30	12	Sol. 1, 2	105
16	31	13	3, 4	106
17	32	14	5, 6	107
18	33	15	7, 8	108
19	34	16	Isa. 19	109
20	Josh. 1	17	20, 21	110, 111
21	2	18	22	112, 114
22	3	19	23	115
23	4	20	36	116, 117
24	6	21	47	118
25	7	Acts 1	57	119, v. 33
26	8	2	Jer. 13	v. 33, 65
27	23	3	20	v. 65, 97
28	24	4	21	v. 97, 121
29	Judges 4	5	22	v. 121, 145
30	5	6	24	v. 145, 176
31	6	7	29	120, 122

	APRIL.			
	Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.
1	Judges 7	Acts 8	Jer. 40	Ps. 123, 5
2	13	9	41	126, 128
3	14	10	43	129, 131
4	15	11	47	132, 134
5	16	12	48	135
6	1st Sam. 1	13	49	136
7	2	14	52	137, 138
8	3	15	Ezek. 1	139
9	4	16	2	140, 141
10	6	17	3	142, 143
11	7	18	4	144
12	8	19	5	145
13	9	20	7	146
14	10	21	8	147
15	11	22	9	148, 150
16	12	23	10	35
17	13	24	11	60, 61
18	14	25	12	69
19	15	26	13	82, 83
20	16	27	16	108
21	17	28	17	109
22	18	Rom. 2	19	136
23	19	3	22	Mat. 1
24	20	4	23	16
25	22	5	24	Luke 3
26	23	6	25	John 2
27	24	10	26	8
28	26	11	27	1st Cor. 5
29	27	12	28	6
30	28	13	30	7

	MAY.			
	Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.
1	1 Sam. 29	Rom. 14	Ezek. 31	Eph. 1
2	30	15	32	1 Tim. 1
3	31	1 Cor. 1	35	Rom. 1
4	2 Sam. 1	2	38	7
5	2	3	39	8
6	3	4	40	9
7	4	8	41	16
8	7	9	42	2 Tim. 3
9	9	10	43	4
10	12	11	44	2 Peter 2
11	14	12	45	Jude
12	15	13	46	Rev. 1
13	16	14	47	2
14	17	15	48	3
15	18	16	Dan. 5	4
16	19	2 Cor. 1	7	5
17	20	2	8	6
18	22	3	10	7
19	24	4	11	8
20	1 Kings 3	5	12	9
21	5	6	Gen. 5	10
22	6	7	9	11
23	7	8	10	12
24	8	9	11	13
25	9	10	14	14
26	10	11	16	15
27	12	12	18	16
28	13	13	19	17
29	17	Gal. 1	20	18
30	18	2	21	19
31	19	3	24	20

	JUNE.			
	Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.
1	1 Kings 20	Gala. 4	Gen. 25	Rev. 21
2	22	5	26	22
3	2 Kings 1	6	27	Matt. 1
4	2	Ephes. 2	29	2
5	3	3	30	3
6	4	4	31	4
7	5	5	34	5
8	6	6	35	6
9	7	Phil. 1	36	7
10	11	2	38	8
11	12	3	39	9
12	13	4	46	10
13	19	Col. 1	Exo. 6	11
14	20	2	22	12
15	22	3	25	13
16	23	4	26	14
17	24	1 Thes. 1	27	15
18	25	2	28	16
19	1 Chr. 10	3	29	17
20	13	4	30	18
21	16	5	31	19
22	17	2 Thes. 1	33	20
23	28	2	35	21
24	29	3	36	22
25	2 Chr. 1	1 Tim. 2	37	23
26	2	3	38	24
27	6	4	39	25
28	7	5	40	26
29	9	6	Levit. 1	27
30	10	2 Tim. 1	2	28

	JULY.			
	Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.
1	2 Chr. 15	2 Tim. 2	Levit. 3	Mark 1
2	17	Titus 1	4	2
3	20	2	5	3
4	23	3	6	4
5	24	Philem.	7	5
6	29	Heb. 1	8	6
7	30	2	9	7
8	31	3	10	8
9	34	4	11	9
10	35	5	12	10
11	Job 1	6	13	11
12	2	7	14	12
13	4	8	15	13
14	5	9	16	14
15	8	10	17	15
16	9	11	18	16
17	11	13	19	Luke 1
18	12	13	20	2
19	13	James 1	21	3
20	14	2	22	4
21	15	3	23	5
22	16	4	24	6
23	17	5	25	7
24	18	1 Pet. 1	26	8
25	19	2	27	9
26	20	3	Num. 1	10
27	21	4	2	11
28	23	5	3	12
29	24	2 Pet. 1	4	13
30	25, 26	3	5	14
31	27	1 John 1	6	15

	AUGUST.			
	Family.		Private.	
	Morn.	Even.	1st Less	2d Less.
1	Job 28	1 John 2	Num. 7	Luke 16
2	29	3	8	17
3	30	4	9	18
4	31	5	10	19
5	32	2 John	11	20
6	33	3 John	12	21
7	34	Ps. 1, 2	13	22
8	35	3, 4	14	23
9	36	5, 6	15	24
10	37	7, 8	16	John 1
11	42	9	17	2
12	Prov. 1	10	18	3
13	3	11, 12	19	4
14	4	13, 14, 15	20	5
15	8	16, 17	21	6
16	9	18	25	7
17	10	19	26	8
18	11	20, 21	27	9
19	12	22	28	10
20	13	23, 24	29	11
21	14	25	30	12
22	15	26	31	13
23	16	27	32	14
24	17	28, 29	33	15
25	18	30	34	16
26	19	31	35	17
27	20	32	36	18
28	21	33	Deut. 14	19
29	22	34	20	20
30	23	36	21	21
31	24	37	22	Rom. 1

	SEPTEMBER.			
	Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.
1	Prov. 26	Ps. 38	Deut. 23	Rom. 7
2	27	39	24	8
3	28	40	25	9
4	29	41	27	16
5	31	42, 43	28	1 Cor. 5
6	Isa. 1	44	Josh. 5	6
7	2	45	9	7
8	3, 4	46, 47	10	13
9	5	48	11	14
10	6	49	12	15
11	7	50	13	16
12	8	51	14	2 Cor. 1
13	9	52, 53	15	2
14	10	54, 55	16	3
15	11, 12	56, 57	17	4
16	13	58	18	5
17	14	59	19	6
18	15, 16	62, 63	20	7
19	17, 18	64, 65	21	8
20	24	66, 67	22	9
21	25, 26	68	Judges 1	10
22	27	70, 71	2	11
23	28	72	3	12
24	29	73	8	13
25	30	74	9	Gal. 1
26	31, 32	75, 76	10	2
27	33	77	11	3
28	34, 35	78	12	4
29	37	79	17	5
30	38	80	18	6

	OCTOBER.					NOVEMBER.					DECEMBER.			
	Family.		Private.			Family.		Private.			Family.		Private.	
	Morn.	Even.	1st Less.	2d Less.		Morn.	Even.	1st Less.	2d Less.		Morn.	Even.	1st Less.	2d Less.
1	Isa. 39	Ps. 81	Judges 19	Ephes. 1	1	Jerem. 9	Ps. 126, 8	2 Kings 16	2 Tim. 4	1	Lamen. 1	Acts 18	Amos 1, 2	2 Peter 3
2	40	84, 85	20	2	2	10	129, 131	17	Titus 1	2	2	19	3, 4	1 John 1
3	41	86	21	3	3	11	132, 4	18	2	3	3	20	5	2
4	42	87, 88	Ruth 1	4	4	12	135	21	3	4	4	21	6	3
5	43	89	2	5	5	14	137, 8	2 Chron. 1	Philem.	5	5	22	7	4
6	44	90	3	6	6	15	139	2	Heb. 1	6	Ezek. 6	23	8, 9	5
7	45	91	4	Phil. 1	7	16	140, 1	3	2	7	14, 15	24	Obad. 1	2 John
8	46	92, 93	1 Sam. 5	2	8	17	142, 3	4	3	8	18	25	Jonah 1, 2	3 John
9	48	94	21	3	9	18	144	5	4	9	20	26	3, 4	Jude
10	49	95, 96	25	4	10	19	145	6	5	10	21	27	Micah 1, 2	Rev. 1
11	50	97, 98	2 Sam. 5	Colos. 1	11	22	146	7	6	11	29	28	3, 4	2
12	51	99, 101	6	2	12	23	147	8	7	12	33	Rom. 2	5, 6	3
13	52, 53	102	8	3	13	25	148, 150	9	8	13	34	3	7	4
14	54	103	10	4	14	26	Acts 1	11	9	14	36	4	Nah. 1, 2	5
15	55	104	11	1 Thes. 1	15	28	2	12	10	15	37	5	3	6
16	56	105	13	2	16	30	3	14	11	16	Dan. 1	6	Hab. 1, 2	7
17	58	106	21	3	17	31	4	15	12	17	2	10	3	8
18	59	107	23	4	18	32	5	18	13	18	3	11	Zeph. 1, 2	9
19	60	110, 111	1 Kings 1	5	19	33	6	19, 20	James 1	19	4	12	3	10
20	61, 62	112, 114	2	2 Thes. 1	20	34	7	21	2	20	6	13	Hag. 1	11
21	63, 64	115	4	2	21	35	8	22	3	21	9	14	2	12
22	65	116, 117	11	3	22	36	9	23	4	22	Hosea 7, 8	15	Zech. 1	13
23	66	118	14	1 Tim. 1	23	37	10	24	5	23	9, 10	1 Cor. 1	2, 3	14
24	Jerem. 1	119, v. 33	15	2	24	38	11	25	1 Peter 1	24	11, 12	2	4, 5	15
25	2	v. 33, 65	16	3	25	39	12	26	2	25	13, 14	3	6, 7	16
26	3	v. 65, 97	21	4	26	42	13	27	3	26	Joel 1	4	11	17
27	4	v. 97, 121	2 Kings 8	5	27	44	14	Hosea 1	4	27	2	8	12, 13	18
28	5	v. 121, 145	9	6	28	45, 46	15	2	5	28	3	9	14	19
29	6	v. 145, 176	10	2 Tim. 1	29	50	16	3, 4	2 Peter 1	29	Zech. 8	10	Mal. 1	20
30	7	120, 122	14	2	30	51	17	5, 6	2	30	9	11	2	21
31	8	123, 125	15	3						31	10	12	3, 4	22

INTRODUCTION.

NATURE AND IMPORTANCE OF RELIGIOUS WORSHIP.

Religious worship is the homage due to the Supreme Being. Its obligations are universal. To withhold it is to overlook the most ennobling necessity of a created being, deny the exercise of the highest instinct, the holiest institution of man's spiritual nature, and offer a greater violence to his constitution than the interdiction of the use of the lungs, the eye, the ear, the imagination, the judgment, or any other rational faculty. Idolatry itself is less irrational and disastrous to human well-being, than would be a commensurate reign of atheism. Idolatry is but a misplacement of supreme homage—its bestowment upon some created being, some attribute, law, or organization of matter—some object of utility, beauty, or grandeur, awakening the sensibilities or subserving the interests, passions or caprices of men. Thus mankind, instead of feeling the central attraction of the universe, and moving in appointed circles around its great central and glorious luminary, lawlessly fly off to artificial centres of supreme regard, often crossing each other's orbits, and coming into disastrous collision. The peace, harmony and joy of earth can be restored, only as man universally returns to his true normal state of supreme homage to the only true God. Then the golden age shall be enjoyed, the lion shall lie down with the lamb, and the nations

shall learn war no more. Then shall the divided family of man be restored to the peace and fellowship of its great brotherhood, and there shall be nothing to hurt or harm in all the habitable earth. Then shall appear the new heavens and the new earth wherein shall dwell righteousness, and peace, and joy forever.

PRIVATE WORSHIP.

Religious worship attains a three-fold expression in the closet, the family, and the congregation. Its earliest expression is the homage of the individual soul awaking to a consciousness of its relations to the Deity, its sinfulness, and helplessness, and glowing with intense aspirations for divine forgiveness, protection and blessing.

Abraham worshiped God alone beneath the shadow of the grove of oaks which he planted in Beersheba. Alone Isaac walked in the field at eventide, for devotional meditation. In the solitariness of the desert Jacob wrestled in fervent supplication at midnight. In the rocky caverns and concealed mountain retreats David called upon the name of the Lord. The Saviour often withdrew from the bustle of the town and the noise of the multitude to commune with his heavenly Father. At the hour of evening prayer Peter was alone on the airy roof of his sea side lodging; and all in every age distinguished for piety, have observed hours and consecrated bowers of secret prayer.

A noble superiority to the temptations and passions of the world, exalted character, universal respect, and extended usefulness, are the rewards openly bestowed upon those withdrawing often from the bustle and illusive scenes of life, to commune with their own hearts, and in distrust of their own wisdom and strength, to implore divine succor and guidance.

The primal growth of virtue like that of the seed, is latent. In the closet is traced the unobserved germ which expands before all to the golden harvest. The nourishing deposit of the nut, is formed in the concealed recesses of an impervious shell. Beneath the unpromising bud, grow in delicate and untraced processes, the beauty and fragrance to be displayed, and exhaled, before all.

FAMILY WORSHIP.

The form of religious homage next in order and importance, is family worship. The duty of parental religious instruction is frequently enjoined in the Scriptures. The assurance that he would instruct and command his children and his household after him, was the ground of special confidence in the father of the faithful. Hebrew parents were specially charged to instruct their children in religious duties. "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down and when thou risest up. (Deut. 6 : 7–9.) Joshua's immortal resurrection contemplated the religious instruction and discipline of his family. (Josh. 24 : 15.) Christian parents are charged to "bring up their children in the nurture and admonition of the Lord." (Eph. 6 : 4.)

But apart from Scripture precept and example, the family is commanded by its peculiar constitution as an important auxiliary to the cause of religion. And while its intimate alliance, facilities for mutual instruction and assistance, are made available to the pursuit of secular education, of literature and science, of arts and professions, of commerce and politics, shall they be denied to the incomparably more important pursuits of religious duties, virtues and happiness?

The family embraces incomparable facilities for imparting the instructions, applying the obligations, and illustrating the virtues of religion. The eyes of the teacher may ever be upon the pupil, example may ever illustrate didactic lessons, and endearing mutual relations, invest exemplified lessons with peculiar authority.

Religion reciprocates, and infinitely more than compensates the well directed patronage of the family. No where is the observance of its rules attended by greater reward, no where their violation by more baneful consequences. As its spirit obtains and its laws are observed the harmony, peace and fellowship of the family are augmented. It reconciles differences, settles disputes, wipes out grudges, arrests the incipient dispositions and breaks up the forming habits of evil. By its recurring pauses in the varied march of life, before the altar of God, it facilitates recovery from the increasing power of temptation, incipient apostacy or iniquitous pursuit, wipes out the zeal of worldliness, fosters pure aspirations, and elevates the aims to a future life. By familiarizing the mind with appeals to the ultimate standard of truth and duty, it raises the most impassable bulwarks against incursions of false principles, maxims, and temptations of the world. It invests parental government with its highest sanctions, and greatest efficiency. It imparts to it impartiality, and restrains it from petulence, rashness, and violence, and tempers it with firmness and mildness. It wins upon the waywardness of youth, and conciliates higher respect for filial obligations. It quickens the impulses of duty, and kindles emulation for the rewards and honors of obedience and virtue. How many badly governed families the introduction of family worship would restore to order! How many unhappy families to peace!

But to accomplish these purposes for the family, religion

must be honored in its domestic arrangements, her shrine elevated conspicuously, and her memorials recurring frequently before the eyes of the household. Her altars must be erected by the hearth stone, to give elevation to the aims and dignity to the pleasures of the circle often gathering there, and to remain a symbol of divine protection, and a talisman of hope amid the recurring adversities and sorrows of life, and a pledge of the future life, when that circle, broken here by death, may "meet no wanderer lost, a family in heaven."

The excuses commonly urged for the neglect of family worship, are not valid. Time may be found for the highest, if it can for the lower duties of the family. While time is allowed to innumerable inferior claims, and is wasted in vain pursuits and sinful indulgences, let it not be impiously denied to the pursuit of the approbation and blessing of heaven, and the hopes of immortality. Nor is the supposed want of gifts a sufficient excuse for the neglect of family worship. No higher order of gifts is required for this service than for various social entertainments, literary or political associations, in which those urging this excuse are found eagerly engaged. But if there were want of talents for extemporaneous worship, a resort to aids in devotion would be approved by all good men, as incomparably better than the entire omission of the duty. All other excuses vanish with pride, and impose no barrier to an enlightened and earnest piety.

SOCIAL WORSHIP.

In addition to the worship of the closet and the family, is commended by both reason and revelation the worship of the congregation. As sin in its most essential forms is committed before all, it should be humbly and publicly acknowledged. As there is a common participation of the greatest blessings

of life, there should be a common celebration of gratitude. As religion is most impressively illustrated by example, it should be exemplified in its homage as well as its virtues before all. As it is the source of the strength and beauty, the peace and happiness of society, every community should recognize its laws and sanctions and provide for the inculcation of its doctrines, the observance of its rights and the expression of its homage. In accordance with its reasonableness and primary obligations, social worship is coeval with the race, and has been enjoined and exemplified under each succeeding dispensation.

The Shekinah was instituted as a symbol of the divine presence to guide the march and inspire the religious awe of the Hebrews in the wilderness. The temple was built in Jerusalem, to provide for the ordinary and occasional worship of the tribes. The synagogue was built as an auxiliary to this service, in remote towns inhabited by the Jews.

Under the later dispensation, the Christian chapel has succeeded to the place and attractions of the temple and the synagogue. Under this dispensation, special promise is given to associated prayer, frequent intercourse in social worship remains characteristic of those fearing God, and believers are exhorted not to forsake the assembling of themselves together. The homage of a worshiping assembly comprehends all the features of the beauty of holiness, all the varieties of religious experience, of penitence, of faith, of joy, of hope. Compared with private worship, it is as the associated beauty of the bed or garden of flowers, compared with that of the single rose. It is the harmony of innumerable songsters in the vernal woods, compared with the song of the lone bird. It is the blended devotion, penitence, homage, faith and joy of the tribes

assembled in the temple, compared with the lone Hebrew praying in his tent.

The most important occasions of public worship are those contemplating the ordinary experience and wants of mankind, and therefore regularly recurring in the appointments of the Sabbath, and of social meetings during the week. But while we ought always to pray and in every thing give thanks, there is an obvious fitness in connecting special religious worship with particular occasions, as a funeral, ordination of a pastor, a meeting to promote the circulation of the Scriptures, the spread of the gospel, or any work of philanthrophy or reform.

As there is no law regulating these occasional services, they may be properly extended or varied according to the importance of the occasion, and the convenience or wishes of the worshippers.

AIDS TO WORSHIP.

As the homage of the heart is the essence of worship, the design of ordinances is to foster and express that homage. The Scriptures are a comprehensive liturgy, replete with the most suitable forms of worship. The Psalms of David are anthems of praise, and prayers clothed in poetic expression, and set to harmony. The Lord's Prayer may be repeated by the true worshipper, in every age and in every part of the world, or taken as a model upon which all acceptable prayer must be framed. The extemporaneous order of worship enacted by a public teacher is as much a prescribed form to the congregation as would be a printed liturgy. It is a help without which a large portion of the community would never approach an altar or cultivate religious sentiments. The most enlightened of all the evangelical denominations have never felt objections to the use of prepared helps and formulas, except as enforced

to restrict the true liberty of worship. While extemporaneous devotion should always be encouraged, and its right can never be surrendered to the imperious claims of liturgy, or priesthood, without distrusting the teachings of the Spirit, or repressing the freedom and variety of devotion, the right of every worshipper to avail himself of helps to devotion is equally unquestionable, if not equally important. We should not repudiate any means of grace because perverted by some, and ranked too high by others. Creeds have been perverted to minister to sectarianism, bigotry and persecution: but enlightened Christians do not on that account repudiate all confessions of faith. Nor should we renounce or undervalue just helps to worship, because liturgies have been made to minister to formalism and hypocrisy. They may direct in devotional meditations thousands of individuals and families, who without such ministries and guides would never turn their thoughts devoutly to heaven. Thousands religiously inclined, and in the judgment of charity really pious, restrained from family worship by the same diffidence which has kept them from the public profession of religion, encouraged by the approved use of such helps, would erect family altars, and record public professions of religion.

Of the large class of church members who neglect family worship, many doubtless have been betrayed into their criminal neglect by sincere diffidence, and might be reclaimed from their delinquencies by being encouraged to avail themselves of the devotional meditations of eminent saints of the present, and of former generations, especially when taken in connection with scriptural selections setting forth particular doctrines and duties of religion, and adapted devotional hymns.

And even those who statedly observe private family and public worship, would derive material assistance from familiarity with

devotional aids. A suitable study of helps, would elevate and render more edifying and impressive family and public worship, which too often runs in a rut of insipid and wearisome repetitions and formality. And in the army, navy, or merchant service or in frontier settlements, such helps are often the only means available for religious worship on the Sabbath, and even at funerals.

PECULIARITIES OF THIS WORK.

1. It provides for various important occasions of worship, which have sprung up in an age of religious enterprise and voluntary association not before discriminately provided for, as educational and agricultural conventions, temperance meetings, civic occasions, public thanksgivings, fasts, &c. &c.

2. Its great variety and new form of scripture selections, provide for the prominence of the word of God in occasional worship, and present a compendious system of the doctrines and duties of religion, amplified and illustrated in the rich and incomparable phraseology of the Scriptures, (a scriptural catechism or creed) for instruction in the family and Sunday school. And the numerous citations of parallel passages confirming and illustrating the lessons drawn out, may render these doctrines at once themes of scriptural investigation and devotional meditation.

3. The reciprocal adaptation of scriptures, hymns and prayers, gives a completeness of form, a fulness of instruction, and an impressiveness to the several services, which commend it as a directory of worship.

4. By abridging the list and length of prayers and hymns designed specifically for the family, we have confined the variety and length of services more nearly to the wants of family worship, and at the same time reserved larger space for topical services, equally adapted to private, family, and social

worship, and general didactic instruction. A dozen well chosen prayers may comprise a larger variety of devotional sentiment and language than obtains in the devotions or experience of the most gifted person in a year. While shunning servile repetitions, and duly diversifying family and social worship, we should avoid that ambitious and artificial variety, which taxes the invention and memory, entertains the imagination, and exercises taste and criticism by studied novelties of expression, instead of fostering that devotion, which being accordant with the tenor of experience must be partial to familiar forms.

COMPOSITION OF PRAYERS.

The outline brevity of these prayers may be more than compensated by the greater variety of occasions provided for, and the wider range of scriptural and poetical quotations embraced.

If they lack the rounded expression and repetition suitable and pleasing in actual devotion, the associated helps may render more scriptural, instructive, and impressive all occasional worship.

But, though adapted to actual use on public occasions as in private worship, it is designed to be used more as a manual of devotional studies than of restricted forms.

THE AUTHOR.

CHICAGO, 1865.

BOOK OF WORSHIP.

PART FIRST.

PRIVATE AND FAMILY WORSHIP.

I.—DUTY OF PRAYER.

THE Lord is nigh unto all them that call upon him: to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. *Ps.* 145 : 18, 19.

Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth: and he that seeketh findeth: and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father, give the Holy Spirit to them that ask him? *Matt.* 7 : 7, 8, 9. *Luke* 11 : 13.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him: *James* 1 : 5.

Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much. *James* 5 : 16, 13.

If I regard iniquity in my heart the Lord will not hear me. *Ps.* 66 : 18.

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. When ye pray, use not vain repetitions, as the heathen do. For they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. Amen. *Matt.* 6 : 7, 8, 9, 10, 11, 12, 13.

I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men: for Kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour. 1 *Tim.* 2 : 1, 2, 3.

See also Luke 18 : 1–14. Isa. 55 : 6. Matt. 7 : 7. Phil. 4 : 6. Ps. 55 : 17, 86 : 5. Ps. 88 : 1. 1 Thess. 5 : 17. Ps. 10 : 17, 65 : 2. John 14 : 13, 14.

L. M.

From all that dwell below the skies,
Let the Creator's praise arise,
Let the Redeemer's name be sung,
Through every land, by every tongue.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat—
'Tis found beneath the mercy seat.

PRAYER.

O Thou who art to be feared and had in reverence by all thy creatures; help us to worship thee in the beauty of holiness. As we respect comparative excellence and authority in our fellow beings, may we reverence perfection and supreme authority in thee. Acknowledging the fulness of the revelation of thyself to the world, may we honor the Son in his mediation and mercy as we honor the Father, and receive the testimonies of the Spirit in the scriptures and in the experiences of thy people, as the comprehensive revelation of the Triune Jehovah.

May we walk with thee like Enoch. In the multitude of our thoughts and cares, may thy comforts daily delight our souls. While our hands are diligently employed in accustomed business, may our bosoms glow with fervent zeal to do thy will and advance thy kingdom in the earth. Whether we eat or drink, or whatsoever we do; may we do all to thy glory; remembering that the whole of life is but a prolonged stewardship, of which we must give account to thee.

While we earnestly endeavor to render the homage of obedience and virtue, may we also find it good to draw nigh unto thee in the worship of the closet, the family circle, and the great congregation. May we delight in the morning and evening sacrifice, and in the solemnities of the Sabbath. Whom have we in heaven but thee, and there is none upon earth that we desire besides thee. In thee may feeble virtue find sanction and reward; weakness, succor; ignorance, illumination; sins, forgiveness; and hope, fruition through our Lord Jesus Christ: in whose language may we ever pray, "Our Father who art in heaven," &c.

II.—PRAYER EXEMPLIFIED.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And he removed from thence unto a mountain on the east of Bethel; and there he builded an altar unto the Lord and called upon the name of the Lord. *Gen.* 12 : 6, 8.

Jacob was left alone, and there wrestled a man with him, until the breaking of the day. And he said, let me go for the day breaketh: and he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? and he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed. *Gen.* 32 : 24, 25, 26, 27. *Gen.* 32 : 28.

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, fear the Lord and serve him in sincerity and truth; and put away the gods which your fathers served, on the other side of the

flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; but as for me and my house, we will serve the Lord.

As for me, I will call upon God: and the Lord shall save me. Evening and morning, and at noon will I pray, and cry aloud: and he shall hear my voice. *Ps.* 55 : 16, 17.

In the morning, rising up a great while before day, he (Jesus,) went out, and departed into a solitary place, and there prayed. *Mark* 1 : 35.

When he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. *Matt.* 14 : 23

Peter was kept in prison, but prayer was made without ceasing of the church unto God for him. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell from off his hands. *Acts* 12 : 5, 7.

We have not a high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* 4 : 15, 16.

See also Gen. 19 : 20. 35 : 2. 3, 7. 2 Sam. 6 : 20. Job 1 : 5. Acts 1 : 13, 14. Acts 10 : 2, 16 : 25. 20 : 36. 21 : 5. Gen 32 : 9–12. Jud. 6 : 22. 36. 39. 1 Sam. 1 : 10. 2. Sam. 7 : 18–29. 2 Kings 20 : 2. 11. 2 Chron. 33 : 18 19. Ezr. 9 : 5, 6. Neh. 2 : 4. Jon. 32 : 16–25. Dan. 9 : 3, 17. Jon. 2 : 1. Heb. 1 : 2. Luke 2 : 37. Acts : 9 11. 40. 10 : 9. 30. Josh. 7 : 6–9. 1 Chron. 29 : 10–19. 2 Chron. 6th chap. 20 : 5. 13. Neh. 9th chap. Luke 1 : 10. Acts 2 : 46. 4 : 24. 12 : 5, 12. 3 : 1. 13 : 3. 16 : 16.

7's.

Lord we come before thee now;
At thy feet we humbly bow.
O do not our suit disdain!
Shall we seek thee, Lord, in vain?

In thine own appointed way
Now we seek thee—here we stay;
Lord, from hence we would not go
Till a blessing thou bestow.

PRAYER.

O Lord thou alone art Jehovah—the Most High over all the earth—and the Ruler of the Universe! Angels and

Archangels veil their faces before thee in homage and adoration; all thy works praise thee, and thy name is excellent in all the earth; thy saints bless thee and with adoring gratitude proclaim thy name to succeeding generations.

Imitating the example of patriarchs and prophets; of apostles and martyrs; and above all of our Lord Jesus Christ the great exemplar of human duty, may we offer to thee our bodies and our spirits a living sacrifice acceptable unto God, and our reasonable service. May we find a bower of prayer in whatever part of the earth we live; rear an altar in our family-dwelling, however lowly or solitary; and consecrate a Bethel in every place of our sojourn among men.

May we be numbered with thy people, share with them thy partial providence in this world, and the inheritance reserved for them in heaven. May our habitation be blessed with those of the just, and not experience the avenging fury poured out upon the families who call not upon thy name.

May the community where we shall dwell enjoy peace and prosperity; our land become Emanuel's land; and the whole earth be filled with the knowledge of God through our Lord Jesus Christ, in whose language teach us ever to pray, "Our Father," &c., &c.

III.—INSTITUTION OF THE FAMILY.

The Lord God said, it is not good that the man should be alone. I will make him an help-meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto man. *Gen.* 2 : 18, 21, 22.

And he answered, and said unto them, Have ye not read, that he which made them at the beginning, made them male and female? And said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives : but from the

beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away, doth commit adultery. *Matt.* 19 : 4–9.

Marriage is honorable in all. Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord. Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church : and he is the saviour of the body. Therefore as the Church is subject to Christ, so let the wives be to their own husbands in every thing. Husbands love your wives even as Christ also loved the Church, and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Heb. 13 : 4. *Prov.* 18 : 22. *Eph.* 5 : 22, 25, 28.

See also, Gen. 3 : 16. 1 Cor. 11 : 3. Eph. 5 : 23. 1 Pe. 3 : 7. Eph. 5 : 25. Col. 3 : 19. Gen. 2 : 23. Mat. 19 : 5. Prov. 5 : 19. Mal. 2 : 14, 15. Gen. 2 : 24. Matt. 19 : 3, 9. 1 Sam. 1 : 8. Gen. 31 : 4, 7. 1 Cor. 7 : 11, 12, 14, 16. Luke 14 : 26. Matt. 19 : 29. Gen. 24 : 3. 26 : 34, 35. 28 : 1. Tit. 2 : 4. Eph. 5 : 33. 1 Co. 7 : 3, 5, 10. Gen. 3 : 16. Eph. 5 : 22, 24. 1 Pe. 3 : 1. 1 Cor. 14 : 34. Rom. 7 : 2, 3.

7's

Father of the human race,
Sanction with thy heavenly grace,
What on earth hath now been done,
That these twain be truly one.

One in purpose, one in heart,
Till the mortal stroke shall part;
One in cheerful piety,
One forever, Lord, with thee.

PRAYER.

We thank thee for the institution of the ever-blessed ordinance of marriage to repress irregular passion, honor lawful affection, and, through well-ordered families, to transmit from age to age peace and concord, truth and virtue, religion and happiness. We thank thee that according to its beneficent design, it has been distinguished in every age as the repository of the most sacred faith, the tenderest affections, and the purest fellowship of mankind. It has been the most congenial home and the most powerful succor of justice and humanity, of patriotism, philanthrophy, religion and happiness. As it has been instituted by thee in kindness to our race; declared to be honorable in all; authorized and guarded under every

succeeding dispensation both by civil and divine law; and sanctioned and honored in its observance by the presence and blessing of the great teacher and exemplar of human duty; may it be universally received as the primary inviolable law of human association. While the institutions of men may change and pass away, may this divine ordinance abide in its purity and sanctity forever. May those united in its fellowship assist each other's duties, lighten each other's cares and enhance each other's happiness. May they, like Zachariah and Elizabeth of old, walk before thee in all thine ordinances blamelessly; like Abraham, order their family after them in the fear of God; and like Joshua, consecrate their house as a bethel to God. May they suitably instruct and admonish all residing under their roof, and train up their children in the nurture and admonition of the Lord; and at length through Jesus Christ our Lord, be,

> "Saved, no wanderer lost,
> A family in Heaven."

Bless us in our social and civil, as well as in our domestic relations, and do for us far more abundantly above what we are able to ask or think, according to the power that worketh in us; and supply our needs according to the riches in glory by Jesus Christ, in whose language may we ever pray, "Our Father, &c."

IV.—RELIGIOUS INSTRUCTION OF CHILDREN.

The Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him. *Gen.* 18 : 17, 18, 19.

When all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and

fear the Lord, your God, and observe to do all the words of this law: and that their children which have not known any thing, may hear, and learn to fear the Lord your God. *Deut.* 31 : 11, 12, 13.

Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shalt be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates. *Deut.* 32 : 46. *Deut.* 6 : 7, 8, 9.

The Lord said to Samuel, In that day, I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. 1 *Sam.* 3 : 11, 12, 13.

Train up a child in the way he should go, and when he is old, he will not depart from it. Chasten thy son, while there is hope; and let not thy soul spare for his crying. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. *Prov.* 22 : 6. *Prov.* 19 : 18. *Prov.* 29 : 15.

The just man walketh in his integrity: his children are blessed after him. The children of thy servants shall continue, and their seed shall be established before thee. *Prov.* 29 : 7.

Ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. *Eph.* 6 : 4.

See also Mark 10 : 13–16. 1 Sam. 1 : 24. Prov. 22 : 6. Deut. 22 : 22. 27 : 16

7's.

Lord, assist us by thy grace,
To instruct our infant race;
Grant us wisdom from above,
Fill us with a Saviour's love.

Precious Saviour, hear our prayer,
We commit them to thy care;
Be their shepherd and their guide,
Bring them to thy bleeding side.

PRAYER.

O Lord, enable us like Abraham to command our children and our household after us, that they may in their generation keep the way of the Lord and do justice and judgment. May we diligently teach them all the precepts of thy will on the sabbath day, morning and evening, when we go out and when we come in, when we sit in our house and when we walk in the way. Let us not by our own unreasonable conduct or irritable temper provoke them to wrath, or cause them to be discouraged; but by cherishing kindly affections toward them and exercising due lenity to their imperfections, may we grow in their filial confidence and love, devotion and obedience.

But let us not like unfaithful Eli be betrayed by false sympathy into a neglect of just restraint, and by sparing the severity of punishment, injure the character and promise of our offspring, and bring unavailing sorrow on our own heads. Forgive faults in the spirit and manner of our family government. Forgive our imperfect example before our children, and our want of earnest solicitude and effectual prayer for their temporal and eternal welfare. Let the promised blessing of Abraham's seed rest upon them, and let them never depart from the way of righteousess in which they have been taught. O Lord with thee are the issues of their lives! May they be blessed and be made a blessing to their family, their country and the world, through our Lord Jesus Christ. Bless us also with them in all our relations and duties. And now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our saviour, be glory and majesty, dominion and power, now and ever, Amen.

V.—COUNSEL TO CHILDREN.

Come ye children, hearken unto me: I will teach you the fear of the Lord. Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good. *Ps.* 38 : 11–16.

Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God, I am the Lord. *Lev.* 19 ; 32.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Children obey your parents in all things, for this is well-pleasing unto the Lord. Hearken unto thy father that begat thee, despise not thy mother when she is old. The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen. *Exod.* 20 : 12. *Col.* 3 : 20 *Prov.* 23 : 22. *Prov.* 30 : 17. *Deut.* 17 : 16.

And he (Elisha) went up unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up thou bald head. And he turned back and looked on them, and cursed them in the name of the Lord, and there came forth two she bears out of the wood and tare forty and two children of them 2 *Kings*, 2 : 23, 24.

Enter not into the path of the wicked, and go not in the way of evil men. Take fast hold of instruction, let her not go; keep her for she is thy life. *Prov.* 4 : 13, 14

Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them. *Eccl.* 12 : 1.

Jesus said, suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven. I love them that love me and those that seek me early shall find me. *Matt.* 19 : 14. *Prov.* 8 : 17.

See also. Deut. 30 : 2. Prov. 24 : 21. Prov. 1 : 8. 9 Heb. 12 : 9. Lev. 19 : 3. Prov. 6 : 20. Eph. 6 : 1. 1 Tim. 5 : 4. Lev. 19 : 32. 1 Pet. 5 : 5. 1 Sam. 3 : 19. 2 Tim. 3 : 15. Prov. 28 : 7. Col. 3 : 20. Acts 2 : 39. Prov. 3 : 1–4 Eph. 6 : 2, 3. Gen. 46 : 29. 28 : 7. 47 : 30. Prov. 13 : 1. Gen. 45 : 9–11 47 : 12.

C. M.

How happy is the child who hears
Instruction's warning voice;
And who celestial wisdom makes,
His early, only choice.

According as her labors rise,
So her rewards increase,
Her ways are ways of pleasantness,
And all her paths are peace.

PRAYER.

O God! pour out thy Spirit upon our seed, thy blessing upon our offspring. As they advance in years, may they grow in

the grace and knowledge of our Lord Jesus Christ. Like Samuel of old may they hear the voice of God, and devote themselves to his obedience; like Timothy, may they from their childhood know the Holy Scriptures which are able to make them wise unto salvation. Preserve them from the snares of sin, and the perils of youth. May their lives be prolonged and their health be precious in thy sight. May their minds be improved and stored with useful knowledge; their manners accomplished and adorned with charity toward all mankind. May they be a blessing and comfort to their parents and friends; a blessing to their country; and finally inherit everlasting life through our Lord Jesus Christ, in whose language may they, and we, ever pray, "Our Father, &c."

VI.—GOD OMNIPOTENT.

By the word of the Lord were the heavens made: and all the host of them, by the breath of his mouth. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He gathereth the waters of the sea together, as a heap: he layeth up the depth in store-houses. Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of him. For he spake and it was done: he commanded, and it stood fast. *Psalm* 33: 6. *Job* 26: 7. *Psalm* 33: 7–9.

I am the Lord and there is none else, there is no God besides me: I form the light, and create darkness: I make peace and create evil. There is none that can deliver out of my hand: I will work and who shall let it. *Isaiah* 45: 5–7. 43: 13.

Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled: at the voice of thy thunder they hasted away. *Psalm* 104: 5, 7.

Canst thou by searching, find out God? canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? Behold he taketh away, who can hinder him? who will say unto him, What doest thou? I am the Almighty God; walk

before me and be thou perfect. *Job* 11: 7, 8. *Job* 9 . 12. *Gen.* 17 : 1.

We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. *Rev.* 11 : 17. *Rev.* 19 : 6.

See also Ex. 6 : 3. Gen. 1 : 1–20. Rev. 1 : 8, Ps. 104 : 1–7. Ps. 48 : 12, 13.

C. M.

Let the whole race of creatures lie
Abased before thy throne:
Whate'er his sovereign voice hath formed
He governs with a rod.

Above the earth, beyond the sky,
Stands his high throne of majesty:
Nor time nor place his power restrain,
Nor bound his universal reign.

PRAYER.

Power belongeth O God, only to thee! The strength of man and of the whole animal creation, the force of nature's laws, and of the whole material universe, are but emanations from thine omnipotence. Though thou hast created the ends of the earth, and reared the pillars of the universe, thou hast not been weary, nor thy power exhausted. Thou art yet able to accomplish all thy purposes, and none can stay thine hand or say unto thee, "what doest thou?" How much less may man born of the dust, and crushed before the moth oppose thy will or question thy doings. The potsherds of the earth may strive with the potsherds of the earth, but wo! to him that striveth with his maker. O God, while the wicked fear the strength of thine arm, may we stand in awe of thy power. Let not its almightiness be armed against us on account of unrepented and unforgiven sins; but may it remain pledged to succor our weakness, defend us through the perils of life, and bring us to the habitations of the blessed in heaven. May we through the grace of our Lord Jesus Christ and the influence of the divine spirit, experience the blessed security, and the joyful experience of the man who hath the God of Jacob for his helper. In every act of virtue and beneficence, may thy people feel strong in thy strength, and earth and

heaven rejoice that thou reignest. O God, let principalities and powers of wicked men fear thee, and let thy people put their trust in thee and not be confounded. Let thy mighty hand and thy outstretched arm, bring them through the perils of the wilderness, to the Canaan of everlasting rest, through our Lord Jesus Christ, in whose language we ever pray, "Our Father, &c."

VII.—GOD OMNISCIENT.

Known unto God are all his works from the beginning of the world. Neither is there any creature that is not manifest in his sight: but all things are naked, and open to the eyes of him with whom we have to do. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know? *Acts* 15 : 18. *Heb.* 4 : 13. *Ps.* 94 : 9, 10.

The Lord looketh from heaven, he beholdeth all the sons of men. From the place of his habitation, he looketh upon all the inhabitants of the earth. His eys behold, his eyelids try the children of men. He knoweth the secrets of the heart. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. *Ps.* 33 : 13, 14. *Ps.* 11 : 4. *Ps.* 44 : 21. 1 *Chro.* 28 : 9.

The eyes of the Lord are in every place beholding the evil and the good. His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. *Prov.* 15 : 3. *Job* 34 : 21, 22.

O Lord, thou hast searched me, and known me. Thou knowest my down sitting, and mine uprising: thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether, thou hast beset me behind, and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee. *Psa.* 139 : 1–12.

C. M.

In all my vast concerns with thee,
In vain my soul would try
To shun thy presence, Lord, or flee
The notice of thine eye.

Thine all-surrounding sight surveys
My rising and my rest,
My public walks, my private ways,
And secrets of my breast.

PRAYER

O Thou who art in every place beholding the evil and the good, we humbly confess thine omniscience is too wonderful for us fully to comprehend. But grant us such a conception of it as will awaken a religious awe; consecrate every place where we kneel, a bethel; and raise an impassable barrier against all approaches of sin. Though our sinful acts and thoughts may be unknown to men, may we remember they are open to the eye of him with whom we have to do. Though we hide ourselves among the crowds of men, or in the wilderness, or wear disguises of hypocrisy, thine eye is upon us and thou seest all our goings. There is no darkness or shadow of death where the workers of iniquity may hide themselves. May we walk before thee in a just apprehension of thine omniscience, as children before their parents, as servants before their masters, in all the periods and circumstances of life. May we stand in awe of the certainty it gives the retribution menaced against sin and rejoice in the assurance it affords of protection to the weakest virtue. Deeds of charity and devotion unrecognized by men, thou dost acknowledge as a sacrifice of sweet smelling savour. And thy favoring eye is on the most obscure of thy children and will guide him through devious paths of life to a city of habitation, to the general assembly and church of the first born whose names are written in heaven; to God the judge of all, and to the spirits of just men made perfect; and to Christ the Mediator, in whose language help us ever to pray, "Our Father who art in heaven," &c.

VIII.—GOD OMNIPRESENT.

Stand still, and consider the wondrous works of God. It is he that sitteth upon the circle of the earth, and the inhabi-

tants thereof are as grasshopers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name. *Job.* 37 : 14. *Isa.* 40 : 22, 26. *Jer.* 10 : 13 *Amos* 4 : 13.

Hast thou with him spread out the sky, which is strong, and as a molten looking glass? Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? Declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof? *Job* 37 : 18, 38 : 16–19.

Hell and destruction are before the Lord: how much more then the hearts of the children of men. Whither shall I go from thy spirit? or whither shall I fly from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. *Prov.* 15 : 11. *Psa.* 139 : 7–10.

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord? Behold, the heaven and heaven of heavens cannot contain thee. *Jer.* 23 : 23, 24. 1 *Kings* 8 : 7.

L. M.

Within thy circling power I stand,
On every side I find thy hand:
Awake, asleep, at home, abroad,
I am surrounded still with God.

O may these thoughts possess my breast,
Where'er I rove, where'er I rest;
Nor let my weaker passions dare
Consent to sin, for God is there.

PRAYER.

We adore thee as a God at hand, and not afar aff. Thou art not far from every one of us. Thou compassest our path, and our lying down. We cannot go from thy presence, or fly from thy Spirit. If we ascend into heaven thou art there; if we make our bed in the depths of the earth, behold thou art there; if we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead us, and thy right hand hold us, that we cannot go beyond thy presence. Linked to thy presence may our characters be assimilated to thine, so that in confidence and affection of endeared companionship, we may walk with thee like Enoch, and commune with thee like Abraham and David. May we feel that thou art not present to mark and avenge our sins, crush our feebleness, and mock our hopes; but to forgive our iniquities, succor our weakness, and fulfil all our desires. O! impute not to us the sins committed against the majesty of thy presence, and cast not upon us daily the glances of thine anger. O let us not perish beneath thy most dreaded frown; but may we live through thy smile in the face of Jesus Christ our Lord. Bless us in all the relations of life, and remember us with the favor thou bearest toward thy people. Bless our kindred, and our country, and the world. And teach us to pray as we are taught, "Our Father, who art in heaven," &c.

IX.—GOD ETERNAL.

God said unto Moses I Am That I Am. And he said, Thus shalt thou say unto the children of Israel: I Am hath sent me unto you. The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name of Jehovah was I not known to them. I lift up my hand to heaven, and say, I live forever. *Ex.* 3 : 14, 6 : 3. *Deut.* 32 : 40

Thou O Lord, shalt endure forever: of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea all of

them shall wax old like a garment: as a vesture shalt thou change them, and they shalt be changed. But thou art the same and thy years shall have no end. *Psa.* 102 : 12, 25–27.

Thy name, O Lord, endureth forever: and thy memorial, O Lord, throughout all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world: even from everlasting to everlasting thou art God. For a thousand years in thy sight, are but as yesterday when it is past: and as a watch in the night. *Psa.* 135 : 13, 90, 2, 4.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *Rev.* 1 : 8.

See also Deut. 33 : 27. Rev. 4 : 8–10.

C. M.

Great God, how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their vows to thee.

Thy throne eternal ages stood,
Ere seas or stars were made;
Thou art the ever-living God,
Were all the nations dead.

PRAYER.

O Lord thou art the same yesterday, to day, and forever. A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Man dies and wastes away: but thou changest not; with thee is nó variableness neither shadow of turning. O! be thou the refuge of thy people in all generations. While earthly scenes and possessions are fading and transitory, may we find repose in thine immutable counsel. While all that is mortal in human affection and interest must be swallowed up in the grave, may we seek a refuge, and life eternal in thine unchanging goodness. In thee may we lay up a good foundation against the time to come, lay up imperishable treasures, and cherish immortal friendships. From the weakness and woes of earth, we seek strength and eternal life in thee! In thy word thou hast revealed thyself in every character and relation that can suit our necessities or encourage our hope. Thou hast regarded our souls as well as our bodies, and provided for the future as well as for the present life. Thou hast sent thy son into the world not to con

demn the world but that the world through him might be saved. May we receive his doctrines, imitate his example and be saved by his death.

If favored with prosperity may we be guarded against its snares, and use its advantages as not abusing them. If called to pass through afflictions may we be patient in tribulations. In whatsoever state we are may we be therewith content. Let our kindred be fellow heirs with us of the grace of life. Let our children be a seed to serve thee. May they be kept from the evils of this present state, and be made a blessing to us, to our country, and the world. We ask these mercies through our Lord Jesus Christ; to whom with the Father and the ever blessed Spirit, we desire to ascribe all praise, power, glory, and dominion both now and forever, Amen.

X.—GOD BENEFICENT.

Moses said, I beseech thee show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression, and sin. *Ex.* 33 : 18, 19. 34 : 6, 7.

Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it: thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness. The Lord is good to all; and his tender mercies are over all his works. *Psa.* 65 : 8–11. 145 : 9

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee: and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing. The earth is full of the goodness of the Lord. *Psa.* 145 : 14–16. 33 : 5.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. O how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee, before the sons of men. *Psa.* 68 : 19. 31 : 19.

Bless the Lord O my soul: and all that is within me bless

his holy name. Bless the Lord, O my soul: and forget not his benefits: who crowneth thee with loving kindness and tender mercies. Who forgiveth all thine iniquities. For as the heaven is high above the earth: so great is his mercy toward them that fear him. As far as the east is from the west: so far hath he removed our transgressions from us. Like as a father pitieth his children: so the Lord pitieth them that fear him. *Psa.* 103 : 1–4, 11–13.

God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. For God so loved the world that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *Rom.* 5 : 8. *Jno.* 3 : 16. 1 *Jno.* 1 : 10.

See also Ps. 25 : 8. 116 : 5. 86 : 5. Matt. 19 : 17 Neh. 9 : 35. Zech. 9 : 17.

C. M.

God reigns on high, but ne'er confines
His goodness to the skies;
Through the whole earth his bounty shines,
And every want supplies.

With longing eyes thy creatures wait
On thee for daily food,
Thy lib'ral hand provides their meat,
And fills their mouth with good.

PRAYER.

O Lord, thou art good, thou doest good, and thy tender mercies are over all thy works. Thou clothest the lily with beauty, hearest the ravens when they cry, and daily openest thy liberal hand, to supply the wants of every living thing. Thou art the father of the fatherless and the widow's God. Thou succorest the needy when he crieth, the poor also and him that hath no helper. Thou raisest up all that fall, and liftest up all that be bowed down, and increasest strength to them that have no might. O Lord our Lord, how excellent is thy name in all the earth. Let the people praise thee let all the people praise thee for thy goodness and thy wonderful works to the children of men. While sharing manifold temporal blessings, let us not forget the riches of thy goodness, displayed in the gift of thy Son for the redemption of the world. While angels desire to look into the mystery of that unspeakable gift, let us not remain insensible of its value, and

importance to ourselves and our fellow men. And after surveying thy mercies, and being transported with the view, may we inquire what shall I render to the Lord for all his benefits. And taking the overflowing cup of salvation may we gratefully call upon thy name. May we be like thee in our beneficence toward our fellow creatures, doing good to all men as we have opportunity, and discharging all the duties arising from our relations to our families, to the church of God, and the world; and may the world be the better for our having lived in it. And bring us at length to the general assembly and church of the first born, whose names are written in heaven. Do for us exceeding abundantly above what we are able to ask or think, according to the power that worketh in us; and supply all our needs according to thy riches in glory by Christ Jesus, in whose language we ever pray, "Our Father," &c.

XI.—GOD HOLY.

The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons nor taketh reward. Far be it from God, that he should do wickedness, and from the Almighty, that he should commit iniquity: For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. Thou lovest righteousness and hatest wickedness. Thou art of purer eyes than to behold evil, and canst not look on iniquity.

Just and true are thy ways, thou king of saints. The Lord is righteous in all his ways, and holy in all his works. Behold he put no trust in his servants; and his angels he charged with folly: yea, the heavens are not clean in his sight. God sitteth upon the throne of his holiness. Holy and reverend is his name.

Thou art holy, O thou that inhabitest the praises of Israel! Who is like unto thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders! Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee. The Lord is our defence; and the Holy One of Israel is our king. I will praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. *Deut.* 10 : 17. *Job* 34 : 10. *Ps.* 5 : 4. *Ps.* 45 : 7. *Hab.* 1 : 13. *Rev.* 15 : 3. *Ps.* 145 : 17. *Job* 4 : 18. *Job* 15 : 15. *Ps.* 47 : 8. *Ps.* 111 : 9. *Exodus* 15 : 11. *Rev.* 15 : 4. *Ps.* 89 : 18. *Ps.* 71 : 22. *Isaiah* 6 : 3.

See also Ps. 99 : 9. Isa. 5 : 16

C. M.

Holy and reverend is the name
Of our eternal King;
Thrice holy Lord! the angels cry;
Thrice holy! let us sing.

Thou, holy God! preserve my soul
From all pollution free;
The pure in heart are thy delight,
And they thy face shall see.

PRAYER.

O Lord, enable us to approach into thy presence admiring thy wisdom, standing in awe of thy power, praising thy beneficence, and abasing ourselves in deepest humility before thy holiness. Holy and reverend is thy name.

The heavens are unclean in thy sight, and the angels are charged with folly, and no beings which thou hast made are worthy in themselves to enter into fellowship with thee. Much less may man presume upon equal purity or worthiness with God. Thou art of purer eyes than to look upon iniquity with allowance. Thou hast no pleasure in wickedness, and evil shall not dwell with thee, and without holiness no man shall see thee in peace. Wherewithal then shall we who are vile appear before thee. We plead not for our own righteousness, but for thy great name's sake. Hear us, and accept us in the beloved. May he be made unto us wisdom and righteousness, sanctification and redemption. And while he becomes to us the end of the law for righteousness by faith; through the aids of his grace and example, and the helpful influences of the Holy Spirit, may the righteousness of the law be fulfilled in us who walk not after the flesh but after the Spirit. May we instinctively shrink from every approach of sin, and carefully avoid even the appearance of evil. Enable us to preserve a conscience void of offence, rising to higher duties and higher enjoyments, and walking with thee in our daily pursuits like Enoch of old. Aid us in the discharge of all our duties, and the wise

improvement of all our privileges. Bless our family and all our kindred with needful temporal and spiritual mercies. Bless the community in which we dwell, and our country in all its inhabitants, and departments of government. May it be Immanuel's land, a dwelling place of righteousness. Bless the whole brotherhood of mankind, and help us ever to pray, "Our Father," &c.

XII.—GOD OUR FATHER.

Our Father which art in heaven; hallowed by thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen. *Matt.* 6: 9-13.

To us there is but one God, the father, of whom are all things, and we by him. In him we live, and move, and have our being; we are also his offspring.

Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our Father. Blessed be thou, Lord God of Israel, our father, for ever and ever.

A father of the fatherless, and a judge of the widows, is God in his holy habitation. He hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth: to hear the groaning of the prisoner: to loose those that are appointed to death. He raiseth up the poor out of the dust: and lifteth the needy out of the dunghill. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The Lord is good to all: and his tender mercies are over all his works. Like as a father pitieth his children: so the Lord pitieth them that fear him. It is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. 1 *Cor.* 8: 6. *Acts* 17: 28. *Isaiah* 63: 16. 1 *Chro.* 29: 10. *Ps.* 68: 5. *Ps.* 102: 19, 20. *Ps.* 113: 7. *Ps.* 145: 14–9. *Ps.* 103: 13. *Ps.* 100: 3.

A son honoreth his father; if then I be a father where is my honor?

As many as are led by the spirit of God, they are the sons of God. Ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Now unto God and our Father, be glory for ever and ever. Amen. *Mal.* 1 : 6. *Rom.* 8 : 14, 15. *Phil.* 4 : 20.

See also Ex. 34 : 6, 7. Ps. 86 : 5. 2 Kings 13 : 23. Isa. 1 : 2. Jer. 31 : 9 Mal. 2 : 10. Rom. 4 : 11. 1 Pet. 1 : 3. Eph. 1 : 3. Heb. 1 : 5. Matt. 5 : 16.

C. M.

Eternal Father, God of love!
To thee our hearts we raise,
Thy all sustaining power we prove
And gladly sing thy praise.

Thine, wholly thine, we want to be;
Our sacrifice receive;
Made, and preserved, and saved by thee,
To thee ourselves we give.

PRAYER.

O Lord, our God, doubtless thou art our Father though Abraham be ignorant of us, and Israel acknowledge us not. Enable us humbly to claim and gratefully acknowledge this endearing relationship. May we appreciate its protection and promise. Who can harm a child of heaven or estimate the riches and glory of his heirship. Though in our sins we have wandered prodigals from our father's house, and alienated our paternal inheritance, we rejoice that thine arms are opened to receive returning prodigals; and thousands restored to their heirship and honor, look up to thee and exclaim with renewed filial affection and devotion, "Abba, Father." Let that spirit of adoption and of restored affection dwell in our hearts ever more; and may we exclaim with wondering gratitude, "Behold what manner of love the father hath bestowed upon us, that we should be called the children of God. And if children, then heirs, heirs of God, and joint heirs with Jesus Christ to an inheritance undefiled and that fadeth not away, reserved in heaven for us. As thou hast added another day to the period of our lives and of thy mercies, give us grace to discharge its duties faithfully, and enjoy its blessings gratefully. Create in us a clean heart, and renew a right spirit within us. Let us not offend in word or deed. May we be contented with our lot, rejoice with those who rejoice, and weep with those who weep. Prepare us for the night of death, the morning of the resurrection, and the day of judgment, through

our Lord Jesus Christ; in whose language we ever pray, "Our Father who art in heaven."

XIII.—GOD'S NAME HALLOWED.

The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible. Who is like unto thee, O Lord, among the gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders! Thou, even thou art Lord alone, thou hast made the heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, and thou preservest them all, and the host of heaven worshippeth thee. Thou art holy, O thou that inhabitest the praises of Israel!

God sitteth upon the throne of his holiness. Holy and reverend is his name. I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: all nations shall come and worship before thee.

If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts: I will even send a curse upon you, and will curse your blessings. Give unto the Lord, ye kindreds of the people: give unto the Lord glory and strength. Remember that thou magnify his work, which men behold. *Deut.* 10 : 17. *Exod.* 15 : 11. *Neh.* 9 : 6. *Ps.* 22 : 3. *Ps.* 47 : 8. *Ps.* 111 : 9. *Isaiah* 6 : 1–3. *Rev.* 15 : 4. *Mal.* 2 : 2. 1 *Chro.* 16 : 28. *Job.* 36 : 24.

God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about him. O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand.

Let my mouth be filled with thy praise and with thy honor all the day. Hallowed be thy name. *Ps.* 89 : 7. 95 : 6, 7. 71 : 8. *Matt.* 6 : 9.

See also Ps. 29 : 2 66 : 4. 96 : 9. Rev. 3 : 9.

L. M.

Wide as his vast dominion lies,
Make the Creator's name be known;
Loud as his thunder shout his praise,
And sound it lofty as his throne.

Jehovah! 'tis a glorious word,
O may it dwell on every tongue!
But saints who best have known the Lord,
Are bound to raise the noblest song.

PRAYER.

O Lord, when we consider the heavens and the immensity of the material universe, the works of thy hand; the sun, moon, and stars which thou hast ordained, we are led to exclaim in humility, what is man in his weakness and insignificance that thou art mindful of him, and dost reveal thyself to him as the ojbect of his supreme homage, adoration and promise! While angels and archangels veil themselves before thee, crying holy, holy is the Lord God of hosts, and the whole earth is full of thy goodness, thy power and thy glory, may we ever stand in awe of thee. And as thou art justly to be feared and had in reverence by all the hierarchies of heaven about thee, may we ever hallow thy name in our hearts and on our lips. May we reverence thine authority, thy sabbath and thy laws. May we never repeat thy dread name to sanction falsehood, nor in foolish levity or profane swearing, nor in hypocritical or mere formal worship. May thoughts of thy power and thy beneficence, thine omniscience and thy justice, thy holiness and thy glory, ever inspire us with that awe and reverence which are the beginning of worship. And may thy name be great in the earth, and be feared by all people. Let all the inhabitants of the world, turn from their idolatrous devotion to gods which they have made, to worldly possessions, and to the persons of men, and know that thou alone art the Most High over all the earth, and thou alone art to be feared and had in reverence among the sons of men.

O Lord help us to admire all thy perfections, obey all thy laws. Give us grace to love thee with all our hearts and our neighbor as ourselves, and may we ever pray, "Our Father," &c.

XIV.—GOD'S REIGN CONTEMPLATED.

The Lord is our judge, the Lord is our lawgiver, the Lord is our king. The Lord shall reign for ever, even thy God, O Zion, unto all generations. All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. *Isaiah* 33 : 22. *Ps.* 146 : 10. *Ps.* 22 : 27. *Micah* 4 : 1, 2. *Dan.* 7 : 27. *Hab.* 2 : 14. *Isaiah* 32 : 16, 17. *Isaiah* 60 : 18–21.

See also Isa. 2 : 2. Ezek. 17 : 22–24. Dan. 2 : 34, 35.

L. M.

Thy kingdom come! O haste the time,
When all shall bow before thy throne;
When every nation, every clime,
Shall thy supreme dominion own.

Thy will be done on earth, O Lord!
As it is done in heaven above;
Where angel-hosts perform thy word,
With holy zeal and ardent love.

PRAYER.

O God, we thank thee, that thou hast made known thy will respecting thy creatures. We praise thee that thy kingdom, coeval with thy being, and revealed under succeeding dispensations has been confided in its last and most glorious economy to him who is declared to be King of kings and Lord of lords. And that thou hast promised that his kingdom shall be an everlasting kingdom and to his dominion there shall be no end; that he shall reign till all enemies are put under his footstool and the universe restored to a peaceful and happy subjection to thy will. Encouraged by the revelation of thy purpose, thy promise, and thine oath, in all our approaches to thee we plead that thy kingdom may come; that its standard may be raised in every part of the earth, and its peaceful banner wave over individual after individual, family after family, tribe after tribe, and nation after nation made subject to it; till thy will shall be done on earth as universally and as perfectly as it is in heaven. How long shall the principalities and powers of earth oppose the rule of heaven? How long shall the will of man contravene the laws of God? How long shall the kings of the earth, in their pride and presumption set themselves, and rulers take counsel together, against the Lord, and against the progress of the kingdom of justice, righteousness and peace in the earth? How long shall the myriad population of earth, in their ignorance, depravity, and impatience of divine obligations, exclaim, "Let us break their bonds asunder and cast away their cords from us?" How long shall they cry out in their irreligion and their blasphemy, "Who is the Almighty that we should serve him?" "Cause the Holy one of Israel to cease from before us?" "We will not have him to reign over us?" O Lord, as thou hast thought, so let it come to pass; and as thou hast purposed, let it stand. May thy providences aid the triumphs of thy moral government. Turn and overthrow, till he whose right it is shall reign. Break in pieces as a potter's vessel the opposing powers and hierarchies of earth. Shake the heavens and the earth, till only the things appointed by thee and which cannot be shaken, shall remain. May the wrath of man praise thee; the earth help the woman; and the cross of Christ achieve its conquests in

all lands, till the creatures of the kingdoms of the whole earth, be given to the people of the saints of the most high God; and the principalities of earth and the hierarchies of the universe shall join in the coronation of the Messiah in his glorious equality and essential unity with the Father and the ever blessed Spirit, and ascribe dominion and power and glory to the triune God forever and ever. "Our Father," &c.

XV.—PROVIDENTIAL CARE ACKNOWLEDGED.

Thou art good, and doest good. Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it: thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness: and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks: the valleys are covered over with corn.

The earth is full of the goodness of the Lord. The Lord is good to all: and his tender mercies are over all his works. He causeth grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: and wine that maketh glad the heart of man, and oil to make his face to shine: and bread which strengtheneth man's heart.

The young lions roar after their prey: and seek their meat from God. That thou givest them, they gather: thou openest thine hand, they are filled with good. O Lord, thou preservest man and beast. The eyes of all wait upon thee: and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not: and it shall be given him.

My prayer is unto thee; O Lord, in an acceptable time: O God, in the multitude of thy mercies hear me. According unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

Blessed be God which hath not turned away my prayer, nor his mercy from me. Blessed be the Lord, who daily loadeth us with his benefits, even the God of our salvation. *Ps.* 119:

68. *Ps.* 65 : 8–13. *Ps.* 33 : 5. *Ps.* 145 : 9. *Ps.* 104 : 14–28. *Ps.* 36 : 6. *Ps.* 145 : 15, 16. *Jas.* 1 : 5. *Ps.* 69 : 13. 57 : 1. 66 : 20. 68 : 19.

C. M.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise!

My life, my joy, my hope, I owe
To this amazing love;
Ten thousand thousand comforts here,
And nobler bliss above.

PRAYER.

O Lord, we adore thy wonderful providence! myriads of creatures visible to us, and myriads more invisible, in the earth, the sea and the air, wait upon thee and thou givest them their meat in due season, thou openest thy hand and satisfiest the desire of every living thing. While giving to the beast his food, and to the young ravens which cry, thou art displaying richer bounty toward man, whom thou hast set over the lower order of thy creatures. Thou crownest his years with mercies, and daily loadest him with benefits, thou preservest to him the order of the seasons with their returning harvests and golden fruits. He cannot prolong his own life, or guard his family, or give success to his skill and industry without thee. The rich and the poor, the strong and the weak, alike depend on thee. While we deprecate poverty and want with their sufferings and temptations, we would not seek great things for ourselves, lest we be full and deny thee, and lose sympathy with those of humbler lot. Having food and raiment may we learn therewith to be content. Or if our possessions are enlarged may we use them with moderation, remembering that we must give account of our stewardship. While we pray for daily bread may we be found practising that industry, frugality, and economy to which affluence or competence is promised. While using the appointed means of supply may we never take anxious thought for the morrow, saying, what shall we eat or what shall we drink, or wherewithal shall we be clothed. May we feel assured that, if thou feedest the fowls, though they sow not, and clothest the grass with beauty, which to morrow may be cast into the oven, and adornest the lily, without its own agency, thou wilt much more

clothe and feed us. And may we remember that man cannot live by bread alone, that his life does not consist in the abundance of the things he possesses. Provide for our souls as well as our bodies. May we enjoy thy favor which is life, and thy loving kindness which is better than life. May we possess thy blessing which sweetens the cup of prosperity, removes the bitterest dregs from the cup of adversity, makes rich and adds no sorrow. Enable us ever to feel, that,

> "Without thee we are poor, give us what thou wilt;
> With thee rich, take what thou wilt away."

XVI.—FORGIVENESS IMPLORED.

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments: we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments. There is none that doeth good, no, not one.

Have mercy upon me, O Lord, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions. Remember, O Lord, thy tender mercies, and thy loving kindnesses: for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity: who forgiveth all thine iniquities. *Dan.* 9: 4, 5. *Rom.* 3: 12. 1 *Kings*, 8: 39. *Ps.* 86: 5. *Ps.* 51: 1. *Ps.* 25: 6, 7.

When ye stand, praying, forgive if ye have aught against any: that your Father also which is in heaven, may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Him hath God exalted with his right hand to be a Prince and a Saviour: for to give repentance to Israel, and forgiveness of sins. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Ps.*

32 : 1, 2. *Ps.* 103 : 3. *Luke* 6 : 37. *Mark* 11 : 25, 26. *Eph.* 4 : 32. *Acts* 5 : 31. *Eph.* 1 : 7.

See also Dan. 9 : 5. Matt. 6 : 14, 15.

L. M.

Forgive us Lord, to thee we cry,
Forgive us through thy matchless grace;
On thee alone our souls rely,
Be thou our strength and righteousness.

Forgive us Lord, as we forgive
The ills we suffer from our foes;
Restore us, Lord, and bid us live;
Oh! let us in thine arms repose.

PRAYER.

O Lord, while we daily plead for the supply of our wants, we would also acknowledge daily our sins. May we duly consider how often we offend against thee in our deeds, our words, and in our thoughts. Shouldst thou be strict to mark iniquity against us, we could not answer for one of a thousand of our faults. They rise over us like dark clouds obscuring the light of thy favoring countenance. They press us down like heavy mountains to the regions of condemnation and despair. But we praise thee that thou art slow to anger and of great kindness, forgiving iniquity, transgression and sin. Enter not into judgment against us, be merciful to our unrighteousness and remember our iniquities no more. Being justified from all our sins may we enjoy peace with God through our Lord Jesus Christ. May his blood cleanse us from all sin; his spirit form in us an irreconcileable hatred to it. May we eschew it as hateful to thee, and destructive of our own peace and welfare. And while we plead for mercy may we exercise it toward others. May we forgive as we hope to be forgiven. Let us never attempt to recompense evil for evil, or revenge ourselves upon those who have injured us. May we remember to the merciful thou wilt show thyself merciful, but to the froward thou wilt show thyself froward. Whenever we seek the closet, the family-altar, or the public congregation, may we divest our bosoms of all feelings of anger, revenge, malice, envy or jealousy, that we may offer an acceptable sacrifice upon thine altar. O! let not the sun ever go down upon our wrath, let not the embers of evil passion glow in our bosom. Let us not dare to approach the close of the day, and of life, and the bar of God, without forgiving our fellow-men and

praying for those who have injured us. May we make peace with earth in order that we may obtain peace with heaven. May we from our hearts forgive all who have trespassed against us, that our infinitely more numerous transgressions against God, may be graciously blotted out. May this forgiving spirit characterize all our worship, and pervade all our intercourse with our fellow-men. Teach us not only to forgive those who have injured us, but also to pray for them and do good to them. May we be like our Father in heaven in good will and beneficence toward all mankind. May we be able to discharge all our domestic, social and civil duties with fidelity. Bless our family and kindred; our country and the whole world of mankind, and help us ever to pray, "Our Father," &c.

XVII.—TEMPTATION DEPRECATED.

The Lord said unto Satan, Behold, he (Job) is in thine hand, but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal: and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die. But he said unto her, shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips. *Job* 2 : 6–10.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. *Jam.* 1 : 13–15.

If sinners entice thee, consent thou not. Watch and pray, that ye enter not into temptation. God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to bear it. For we have not a high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. *Prov.* 1 : 10. *Matt.* 26 : 41. 1 *Cor.* 10 : 13. *Heb.* 4 : 15. *Heb.* 2 : 18.

Blessed is the man that endureth temptation: for when he

is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Jas.* 1 : 12.

See also Matt. 4 : 1–11.

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Gently, Lord, O, gently lead us
Through this lowly vale of tears;
And, O Lord in mercy give us
Thy rich grace in all our fears·
O refresh us—
O refresh us with thy grace.

Though ten thousand ills beset us,
From without and from within,
Jesus says he'll ne'er forget us,
But will save from every sin:
Therefore praise him—
Praise the great Redeemer's name.

PRAYER.

O thou Refuge of the want and weakness of earth! succor us amid the temptations of the wilderness. What in us is dark, illumine; what is weak, strengthen; what is low, raise and support. Preserve us from the temptations of appetite and passion, of ignorance and knowledge, of sickness and health, of poverty and wealth, of obscurity and distinction, of want of occupation, and of excess of labor. Save us from evil in all its insidious approaches. Diffident of ourselves, may we avoid scenes and circumstances of temptation, as a place of contagion, or the raging battle field. In determining our calling in life, changes, or places of business, or in seeking companionship or recreation, may we look for the highest moral security and the largest facilities to an upright and religious life. But as it is not in man that walketh to direct his own steps, render the helpful influences of thy providence and grace, so that the path of duty may be environed by fewer dangers, and prove to us the path of safety. Suffer us not to be tempted above what we are able to bear. Whatever trials are necessary to our fallen condition, and the proof of our virtue, enable us to endure, and come forth from them as gold tried in the furnace, the brighter for the severity of the trial. And may we rejoice at the partial deliverances from evil in this life as an earnest of the final and complete deliverance which shall crown the redeemed in the future world, where sin and misery shall cease, tears shall be wiped from all faces and sorrow and sighing shall be no more. From age to age man

has suffered and has sought deliverance. But he has looked for help in himself or gone down to Egypt for succor, or lifted a vague and unbelieving cry toward heaven. O hear thou the cry of earth groaning under long oppression of evil. While the wound of sin is too deep for man to heal, and the force of evil too great for him successfully to oppose; we thank thee that help is laid upon one who is able to save to the uttermost the tried sons of earth, and recover them from misery and everlasting death, by recovering them from sin. Let his arm be made bare for our deliverance. As the captain of our salvation, may he conduct us safely through the manifold temptations of this life, and bring us to the fruition of holiness and happiness in the world to come. "Our Father," &c.

XVIII.—UNIVERSAL SOVEREIGNTY ACKNOWLEDGED.

The kingdom is the Lord's: and he is the governor among the nations. The Lord most high is a great King over all the earth. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens: the blessed and only Potentate, the King of kings, and Lord of lords: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. Both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created.

Not unto us, not unto us, but unto thy name give glory. For thine is the kingdom, the power, and the glory, for ever and ever.

O come, let us worship and bow down: let us kneel before the Lord our Maker; whose dominion is an everlasting dominion, and his kingdom is from generation to generation. *Ps.* 22 : 28. *Ps.* 47 : 2. *Dan.* 4 : 33, 34. *Ps.* 8 : 1.

1 *Tim.* 6 : 15, 16. 1 *Chro.* 29 : 11, 12. *Rev.* 4 : 11. *Ps.* 115 : 1. *Matt.* 6 · 13. *Ps.* 95 : 5–7. *Dan.* 4 : 34.

C. M.

Keep silence all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God.

Life, death, and hell, and worlds unknown
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be.

PRAYER.

God over all, blessed for evermore, we praise thee that thy law is above human laws, thy kingdom over human kingdoms. Thou art the universal sovereign. Thou rulest in the armies of heaven, and doest thy pleasure among the children of men. The material universe is ruled by thy laws, and the spiritual world subject to thy authority.. All obligations of diversified institutions of human government is derived from thee. The parent and magistrate are commissioned to do thy will. By thee kings reign and princes decree judgment. And if they depart from thy law and disown thine authority, thou puttest down one and settest up another. O make it appear that the kingdom is thine, and that thou art governing among the nations so evident that they may say among the heathen, "the Lord reigneth." As the sovereignty is in thine hands, thou canst dispose all events and agencies so as to accomplish thine own purposes and the prayers of thy people. Power, O Lord, belongeth unto thee. All the power exercised in the universe is delegated and restrained by thee. Thy creatures are weakness, and all thy works without strength, except as imparted to them by thee. Whatsoever thou dost purpose thou canst perform, and nothing can effectually resist thy will. To establish thy kingdom thou canst break in pieces the dynasties of earth as a potter's vessel, constrain the course of nature, determine the order of providence and subordinate the wrath and the authority of man! O God, put forth thy power to restore fallen humanity, and to subject principalities and powers of earth and the universe to thy righteous and gracious reign. And, O Lord, all glory is thine, the distinctions of men and of angels fade before the opening splendors of thy glory as the stars before the rising sun. The honors of thy

creatures and of thy works are but dim reflections of the incomparable splendors of thine own attributes and character. O Lord, our Lord, how excellent is thy name in all the earth and the universe; thy judgments are a great deep, thy goodness reacheth unto the clouds, thy kingdom ruleth over all, and thy glory is above the heavens. O Lord, while we ascribe unto thee the kingdom, and the power, and the glory, we bare upon this ascription every plea of human necessity. Thine is the kingdom; rule thou it to accomplish thine own purposes, and the salvation of thy creatures. Thine is the power; wield thou it to exalt righteousness and suppress wickedness; to defend injured virtue and bring to naught vaunting oppression. Thine only is the glory; claim thou it in the triumph of truth and holiness, religion and happiness in the earth, and the awarded homage of the principalities and powers of the universe. Glory be to the Father and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be. Amen. "Our Father," &c.

XIX.—DECALOGUE.

Thou shalt have no other Gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh

day: wherefore the Lord blessed the sabbath-day, and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal. *Exod.* 20: 3–17.

C. M.

O may that God, who gave these laws,
Write them on every heart;
That all may feel their living power,
Nor from his paths depart!

S. M.

To what thy laws impart
Be my whole soul inclined;
O let them dwell within my heart
And sanctify my mind.

PRAYER.

O Lord, thy law is holy, and all thy commandments just and good! May we have a due sense of their comprehensiveness, reaching to every period of life, every form of occupation, and to the thoughts and intents of the heart. Let us not by pleas of indulgence seek to erase or obscure a single precept of the statute book of heaven. May we seek to subject ourselves and all mankind to the dominion of all. May we see how all the contentions and wars, the discord and unhappiness, the wrongs and oppressions, the envies and jealousies of earth, arise from the transgression of those precepts; and how as their dominion is secured, mankind approach the peace, fellowship and happiness of a great brotherhood. May these laws be embodied and enforced in the regulations of the family, and in the enactments and sanctions of the state. Let a sense of amenability to God and a final judgment rise superior to all other apprehensions, and fix an impassable barrier to the progress of vice, crime and oppression in the earth. But, O Lord, none have rendered more than a partial obedience to thy law. Judged by its perfect standard, all have sinned and come short of thy glory. Weighed in the balances of impartial justice we are found wanting. And in each renewed application of thy law, we feel a fresh sense of guilt; our lives appear more unworthy, our acts more selfish. By the law is the knowledge of sin, but not of salvation. May it as

a schoolmaster lead us to the saviour of sinners. Under its tuition may we learn the measure of our unworthiness and of our ill deserts, so that we may appreciate the greatness of the salvation offered us through Christ, who is the end of the law for righteousness to every one that believeth. But let us not feel that the obligations of the law cease in Christ. But by his sanctifying spirit and grace may the righteousness of the law be fulfilled in us in progressive knowledge, virtue, and holiness. "Our Father," &c.

XX.—FIRST COMMANDMENT.

Thou shalt have no other gods before me.

Who is like unto thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders! Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed.

The gods that have not made the heavens and the earth, even they shall perish from under these heavens. But the Lord is the true God, he is the living God, and an everlasting King: the blessed and only Potentate, the King of kings, and Lord of lords. At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them. And it shall be if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them: I testify against you this day, that ye shall surely perish. *Exod.* 20 : 3. *Exod.* 15 : 11. *Ps.* 102 : 25, 26. *Jer.* 10 : 11. 1 *Tim.* 6 : 15 *Jer.* 10 : 10. *Dan.* 4 : 35. *Deut.* 7 : 9. 2 *Kings*, 17 : 35.

L. M.

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.

Wide as the world is thy command;
Vast as eternity thy love,
Firm as a rock thy truth shall stand,
When rolling years shall cease to move.

PRAYER.

O Lord, we confess that thou art God alone, and therefore we beseech thee enable us to obey thy commandment in cleaving to thee fully, with all our hearts: and while we profess to believe in the supremacy of thy power, and the unity of the Godhead, may we be preserved from yielding to others the homage which it is our duty to render thee.

We bless thee for a revelation of thyself to man; thou hast mercifully made known to us thy character and thy will, and thou requirest a reasonable service at our hands; for thou hast enjoined upon us only that we should do justly, and love mercy and walk humbly with our God.

Suffer us then not to transfer our affections from thee to the creature; may we not be found worshipping at the shrine of Mammon, saying to the fine gold, thou art my confidence; may we not prostrate ourselves before the goddess of fashion, in obedience to the dictates of an ungodly world; nor let us burn incense to pleasure, seeking the gratification of our sensual desires: but may we worship the Lord our God, and him only may we serve.

And while we adore thee as our only God, we pray that our service may be intelligent and faithful; may we be enlightened by the influence of thy Spirit to understand the truths of thy word, in all their comprehensiveness of heavenly doctrines; in all their purity of practical precepts; and in all their fullness of precious promises. And thus enlightened from above to behold wondrous things out of thy law, let the devotedness of our lives be commensurate with the abundance of our knowledge; may we fear the Lord and serve him in truth with all our hearts, considering how great things he has done for us; thus may we increase in the knowledge of God, until we arrive at the measure of the stature of the fullness of Christ; whom with the Father, and the Holy Spirit, we acknowledge one God; to whom be glory for ever. Amen.

XXI.—SECOND COMMANDMENT.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them them that love me, and keep my commandments.

Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

To whom will ye liken God? or what likeness will ye compare unto him? What profiteth the graven image, that the maker thereof hath graven it to make dumb idols. They have mouths, but they speak not; eyes have they, but they see not. They have ears but they hear not, noses have they but they smell not. They have hands but they handle not, feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them: so is every one that trusteth in them. Confounded be all they that trust in graven images, that boast themselves of idols. Woe unto him that saith to the wood, Awake: to the dumb stone, Arise, it shall teach. *Ps.* 115 : 5–8. 97 : 7. *Hab.* 2 : 19

See also. Ps. 2 : 8. 9. Amos 5 : 25, 26. 2 Chron. 24 : 18. Jer. 50 : 38. Lev 26 : 36. Ps. 46 : 6, 7.

C. M.

Ye saints adore the living God,
Serve him with faith and fear;
He makes the churches his abode,
And claims your honors there.

All power that gods or kings have claimed,
Is found with him alone;
But heathen gods should ne'er be named
Where our Jehovah's known.

PRAYER.

O Lord God, the creator of the heavens and the earth;

who art God over all and blessed for evermore; we know that thou art a Spirit, and that those who worship thee, must worship thee in Spirit and in truth: to whom then shall we liken thee?

In the vast amplitude of thy spacious works, we look in vain for a visible representation of thy glorious person; for as matter constitutes not thy essence, neither can form trace out thy likeness; and although thou hast informed us in thy word, that thou didst create man in thine own image, yet we know that this resemblance was moral and spiritual in its nature; it consisted in righteousness and true holiness, the one the beauty of the Divine nature, the other, the basis of the Divine government.

And yet, such is the darkness of the human mind, by reason of sin, that myriads of our fellow-men fall down before the work of their own hands, and worship the graven images of their own creation; unconscious of the spirituality of thy nature, they thus search after the unknown god; others, who are nominally worshipers of the true God, make use of images contrary to thy revealed will, as the medium of worshipping thee. While we would praise thee for the superior knowledge thou hast given us in reference to thy nature and to our duties, forbid that we should bow down to idols in our own hearts: and grant that speedily the light of Divine truth, may pervade alike the gloom of paganism and the darkness of popery; and that a regenerated world may soon be prepared, by the realizing power of faith, to worship an invisible, but revealed God, whom though having not seen they may love, and in whom believing they may rejoice with joy unspeakable and full of glory; to whom be glory throughout everlasting ages. Amen.

XXII.—THIRD COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to

death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. *Exod.* 20 : 7. *Lev.* 19 : 12. *Lev.* 24 : 15–16.

Because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force not right. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn.

I say unto you, swear not at all: neither by heaven, for it is God's throne: nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let yonr communication be, yea, yea, nay, nay: for whatsoever is more than these cometh of evil.

Above all things, my brethren swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea: and your nay, nay; lest ye fall into condemnation. *Hos.* 4 : 3, 3. *Zech.* 5 : 3. *Matt.* 5 : 34–37. *James* 5 : 12.

See also Lev. 24 : 10–16

L. M.

God! the eternal awful name
That the whole heavenly army fears,
That shakes the wide creation's frame
And Satan trembles when he hears.

C. M.

Take not in vain the name of God
Nor must thou ever dare
To make thy falsehood pass for truth,
By his dread name to swear.

PRAYER.

O Lord God, who art glorious in holiness; fearful in praises: doing wonders: thou, even thou art to be feared, and to be had in reverence by all thy hands have made; for thou art infinitely exalted above our loftiest conceptions of thy being and character; from everlasting to everlasting thou art God; heaven and earth are full of the majesty of thy glory; the universe exists for thy pleasure, and all creatures are subject to thy control. May we therefore never approach thee with unholy familiarity, or take thy great name thoughtlessly into our polluted lips; in all our approaches to thee, may we con-

sider that God is in heaven, and that we are upon the earth: and may all our devotions be characterised by humility, under a consciousness of our absolute dependence upon thee; and by godly fear, arising from a perception of the glory of thy nature; the magnitude of thy power; and the greatness of thy name.

O, suffer us not to think lightly of the dreadful name of the Lord our God; let us not be tempted to take thy name in vain; in all our intercourse with men, may we never be ashamed to confess our veneration for the God of Israel; nor may we be afraid to rebuke the profanation of thy name by others: may we be jealous for thy honor, and strive in every possible way to extend the glory of the Lord of Hosts.

We confess before thee with shame and humiliation the prevalence of the sin of profaneness; there are many in our midst who fear not an oath; we are often compelled to hear thy holy name blasphemed; and because of swearing, the land has reason to mourn; but do thou have mercy upon us: do thou turn a pure language upon the people; do thou cause the wickedness of the wicked to come to an end; yea, our Father who art in heaven, hallowed be thy name throughout the earth, that men may every where offer to thee holy incense and a pure offering; and unto God the Father, the Son, and the Holy Spirit, be ascribed praises without end. Amen.

XXIII—FOURTH COMMANDMENT.

Remember the sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it. *Exod.* 20 : 8–12.

Speak unto the children of Israel, saying, verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath

therefore: for it is holy unto you. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever.

Abide ye every man in his place, let no man go out of his place on the seventh day. Ye shall kindle no fire throughout your habitations upon the sabbath day; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days thou shalt work, but on the seventh day thou shalt rest: in earingtime and in harvest thou shalt rest.

In those days, saw I in Judah, some treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? *Exod.* 31 : 13–17. *Exod.* 35 : 3. *Exod.* 31 : 14. *Exod.* 34 : 21. *Neh.* 13 : 15–18.

See also Ex. 16 : 23–29

10s.

Again returns the day of sacred rest,
Which when he made the world, Jehovah blest;
When like his own, he bade our sorrows cease
And all be piety, and all be peace.

That day on which he bids thee rest
From toil, to pray and praise;
That day keep holy to the Lord,
And consecrate its rays.

PRAYER.

Thou art worthy, O Lord, to receive the unceasing praise of all the creatures thou hast formed: for in thee we live and move and have our being. We rejoice to know that man is the object of thy peculiar care; thou didst create him upright, and didst invest him with dominion over this lower world, making him accountable to thyself alone; but by reason of sin, he fell from his original condition, rendering himself liable to thy righteous indignation; and though in consequence of his apostacy thou didst declare that in the sweat of his brow he should procure the food necessary for his subsistence; yet

we bless thee that in connection with the manifestation of thy redeeming mercy, thou hast alleviated his toils by the institution of the weekly recurring sabbath. This thou hast given him as a perpetual heritage, for the repose of his body; for the invigoration of his mind; and especially for the refreshment of his soul.

We bless thee that we are thus enabled, one day in seven, to exchange the toils of labor, for the enjoyments of devotion; the bustle of the week, for the quiet of the sabbath; the cares of daily life, for the services of the sanctuary; the troubles of earth, for the anticipation of Heaven. May we ever value and improve this inestimable privilege; may we remember the sabbath day, to keep it holy; may we regard the sabbath as a delight, the holy of the Lord, honorable; may we thus honor thee, not doing our own ways, nor finding our own pleasure, nor speaking our own words.

And let those who desecrate thy sabbaths, be led to see the error of their ways, and to feel that it is an evil, and a bitter thing to sin against God; and hasten the time, we beseech thee, when from one sabbath to another, all flesh shall come to worship before thee, and unto God the Father, &c.

XXIV.—FIFTH COMMANDMENT.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

God commanded, saying, Honor thy father and mother: and, he that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father, It is a gift, by whatsoever thou mightest be profited by me: and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

My son hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.

Whoso curseth his father or his mother, his lamp shall be put out in darkness. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Cursed is he that setteth light by his father or his mother.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place. And all the men of his city shall stone him with stones that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear. *Exod.* 20 : 12. *Matt.* 15 : 4–6. *Eph.* 6 : 1–3. *Prov.* 23 : 22. *Prov.* 13 : 1. *Prov.* 1 : 8, 9. *Prov.* 6 : 21, 22. *Prov.* 20 : 22. *Exod.* 21 : 15. *Prov.* 39 : 17. *Deut.* 27 : 16. *Deut.* 21 : 18, 19.

C. M.

Let children that would fear the Lord
Hear what their teachers say,
With reverence heed their parents word,
And with delight obey.

For those who worship God, and give
Their parents honor due,
Shall long on earth in comfort live,
And live hereafter too.

PRAYER.

Our Father who art in heaven; we desire to bless thee, that though we are worms of the dust, and sinners both by nature and practice, thou hast provided a means by which we may be admitted into thy family, and acknowledged as thy children. To those who believe in thee, thou hast given the honors and privileges of sonship; and dost send forth the spirit of thy Son into their hearts, whereby they are enabled to call thee Abba, Father; we pray that we may possess, and ever be conscious of this blessed relationship to thee.

And while we bless thee above all as our Father in heaven, we would unfeignedly praise thee for our earthly parents; for those who have watched over us in our helpless infancy, and taught our youthful tongues to lisp a Saviour's name, and pointed us to the glories of an unseen world. May we ever obey their wise directions; may we always honor them by

the reverence of our hearts, and the obedience of our lives, that it may be we l with us while we remain upon the earth: and when our earthly duties are finished, and we are gathered to our Fathers in the dust of death, may our spirits join them in our Father's house above. And to the Father, &c.

XXV.—SIXTH COMMANDMENT.

Thou shalt not kill.

He that killeth any man, shall surely be put to death. Whoso sheddeth man's blood by man shall his blood be shed: for in the image of God made he man. Surely at the hand of every man will I require the life of man.

If a man come presumptously upon his neighbor, to slay him with guile: thou shalt take him from mine altar that he may die. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses, but one witness shall not testify against any person, to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit wherein I dwell: for I the Lord, dwell among the children of Israel.

Let every soul be subject unto the higher powers. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which 's good, and thou shalt have praise of the same. For he is the minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. *Exod.* 20 : 13. *Lev.* 24 : 17 *Gen.* 9 : 6. *Gen.* 9 : 5. *Exod.* 21 : 12–14. *Num.* 35 : 30–31. *Rom.* 13 : 1–4.

C. M.

The blood of man thou shalt not shed,
Its voice will pierce the sky ;
And then, by the just laws of heaven,
For the dire crime shall die.

PRAYER.

O God, who art the Arbiter of our destiny, and in whose hands are the issues of our life, we adore thee for our creation, and praise thee that thou hast made us wiser than the beasts which perish, and hast given us more understanding than the fowls of the air. To the wondrous mechanism of our curiously constructed and animated bodies, thou hast added the yet more marvelous production of a living soul : and because thou hast made man in thine own image, endowed with such noble powers and capable of such exalted attainments, thou hast made his life sacred in the sight of his fellow man. We beseech thee therefore ever to preserve us from blood guiltiness : and in order to this, may we keep our hearts with all diligence, and regulate our lives with vigilant circumspection : may our passions be controlled by an enlightened judgment, so that we may be saved from the impetuous impulses of anger and revenge ; if we are injured, may we rather forgive ; if we are despitefully used, may we pray for our persecutors : if we are hated, may we do good in return ; if we have enemies, may we love them. May we keep ourselves pure, as the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom may we shine as lights in the world. And now, &c.

XXVI.—SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Mortify therefore your members which are upon the earth : fornication, uncleanness, inordinate affection, evil concupi-

scence and covetousness, which is idolatry. *Exod.* 20 : 14. 1 *Peter* 2 : 11. *Matt.* 5 : 27, 28. *Col.* 3 : 5, 6.

Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience.

Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

The lips of a strange woman drop as a honey comb, and her mouth is smoother than oil : but her end is bitter as wormwood, sharp as a two edged sword. Remove thy way far from her, and come not nigh the door of her house, lest thou give thine honor unto others, and thy years unto the cruel : lest strangers be filled with thy wealth, and thy labors be in the house of a stranger, and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof? For her house inclineth unto death, and her paths unto the dead : none that go unto her return again, neither take they hold of the paths of life. 1 *Cor.* 10 : 8. *Eph.* 5 : 6. 1 *Cor.* 6 : 9, 10. *Prov.* 5 : 3–12. *Prov.* 7 : 5, 7. *Prov.* 7 : 22–27.

See also. Ex. 20 : 14. Prov. 31 : 3. Acts 15 : 20. Rom. 13 : 13. 1 Thes. 4 : 3. Gen. 39 : 7, 10. Ruth 3 : 10, 11, 13. Prov. 7 : 22. 27. Jud. 7. Gal. 5 : 19, 21.

L. M.

Our flesh and sense must be denied,
Ambition, envy, lust, and pride ;
While justice, temperance, truth, and love,
Our inward piety approve.

C. M.

No more, ye lusts, shall ye command
No more will we obey ;
Stretch out O God, thy conquering hand,
And drive thy foes away.

PRAYER.

Almighty God, we acknowledge thee as the source of all goodness ; as the fountain of all purity ; and as the author of every good and perfect gift. In the plentitude of thy wisdom, when thou hadst created man out of the dust of the earth, thou didst declare that it was not good for him to be alone, and didst therefore provide for him a suitable companion, to solace him in his sufferings, to participate in his joys, and

with him to tread the path-way of his life upon earth; and didst say, For this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh! We bless thee for a dispensation so fully adapted to our circumstances, and so abundantly fraught with blessings to our race.

We implore thee to grant, that we may rightly estimate, and properly appreciate, the sacred obligations arising from this heaven appointed relationship. May the sanctity of the family tie be respected by us; may unholy passions never be permitted to obtain an ascendancy in our souls; may no impure desires ever find a lodgment in our minds; and may we be preserved, by thy grace, from every polluting lust.

May those of us who are husbands, love our wives, as Christ loved the church; and may those who are wives see that they reverence their husbands: thus in all our families, let peace and concord dwell; let affection and confidence be maintained; and above all, may husbands and wives be found, like Zacharias and Elizabeth, walking in all thy statutes and commandments and ordinances blameless; and to God only wise, be glory for ever. Amen.

XXVII.—EIGHTH COMMANDMENT.

Thou shalt not steal.

Thou shalt not defraud thy neighbor neither rob him: ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. If thou sell aught unto thy neighbor, or buy aught of thy neighbor's hand, ye shall not oppress one another. Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thine house divers measures, a great and a small: but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have. A false balance is abomination to the Lord: but a just weight is his delight.

Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Owe no man any thing, but to love one another.

Let him that stole, steal no more: but rather let him labor, working with his hands, the thing which is good, that he may have to give unto him that needeth.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood. Therefore shall the land mourn and every one that dwelleth therein shall languish.

Know ye not that the unrighteous shall not inherit the kingdom of God, nor thieves nor covetous, nor drunkards, nor revilers, nor extortioners? *Ex.* 20 : 15. *Lev.* 19 : 13–35. *Lev.* 25 : 14. *Deut.* 25 : 13–15. *Prov.* 11 : 1. 1 *Peter* 4 : 15. *Rom.* 13 : 7, 8. *Eph.* 4 : 28. *Hos.* 4 : 2, 3. 1 *Cor.* 6 : 9, 10.

C. M.

Thou shalt not, or from friend or foe,
Take aught by force or stealth;
Thy goods, thy stores must grow from right,
Or God will curse thy wealth.

O that the Lord would guide my ways
To keep his statutes still!
O that my God would grant me grace
To know and do his will!

PRAYER.

God over all and blessed for evermore: thou hast given us all things richly to enjoy, and hast imposed upon us obligations, which the obedient service of an immortal life can never cancel; thou hast raised man to the dignity of Lord over this lower world, and hast put all things under his feet; thou hast made us social beings, and hast established among us social institutions: by virtue of these, the labor of our hands is rewarded with the fruits of our industry, and the right of every individual is acknowledged to the undisturbed possession of his lawfully acquired substance. We would thank thee for the blessings of civil government, which thou hast instituted as a terror to evil doers, and a praise to them that do well; so that the crimes of the wicked are punished, and the vices of the immoral are restrained, and we are permitted to sit each beneath his own vine and fig-tree without fear.

Help us rightly to estimate the blessings of this life; may we keep them in subordination to those which refer to eternity; may we use this world as not abusing it; and while we would be diligent in business, we pray that we may be saved from an inordinate desire for worldly wealth; may we not make

haste to be rich, lest we fall into temptation and a snare, and put forth our hand and steal: may we be content to procure things honest in the sight of all men; may our worldly business be conducted with uprightness; may we respect the rights of others, as we would have our own rights respected; may we love our neighbor as ourselves; and may we love God above all. And now, &c.

XXVIII.—NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not go up and down as a tale-bearer among thy people.

Speak evil of no man.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Keep thy tongue from evil, and thy lips from speaking guile. Put away from thee a froward mouth, and perverse lips put far from thee. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

A man that beareth false witness against his neighbor, is a maul, and a sword, and a sharp arrow.

The lip of truth shall be established for ever: but a lying tongue is but for a moment. Lying lips are abomination to the Lord: but they that deal truly are his delight. Wherefore, putting away lying, speak every man truth with his neighbor. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips from speaking guile.

If any man among you, seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. A false witness shall not be unpunished, and he that speaketh lies shall perish. *Exod.* 20 : 16. *Prov.* 18 : 8. *Titus* 3 : 1–6. *Prov.* 21 : 23. *Ps.* 34 : 13. *Prov.* 4 : 24. *Prov.* 10 : 18. *Prov.* 25 : 18. *Prov.* 12 : 19–22. *Prov.* 19 : 5. *Eph.* 4 : 25. 1 *Peter* 3 : 10. *Prov.* 19 : 9. *James* 3 : 5–8.

See also Prov. 24 : 28. Rev. 21 : 8. Rev. 22 : 15. Prov. 10 : 21. 1 Pet 2 : 1, 2. Ps. 55 : 21. Prov. 6 : 16–19.

C. M.

No man shalt thou by a false charge,
Or crush or brand his fame.
Dear as thine own, so wills thy God,
Must be his life and name.

O send thy spirit down, to write
Thy law upon my heart;
Nor let my tongue indulge deceit,
Nor act the liar's part.

PRAYER.

O thou, who art the God of judgment and of truth; we bless thee that thou art righteous in all thy ways, and holy in all thy works; and that the law which thou hast given to be the guide of our life, is holy, and just, and good.

We beseech thee to implant in our minds, such a love of righteousness, as shall lead us to imitate the glories of thy character; and to practice the moral virtues imposed upon us by thy word. Grant that, putting away all lying, we may speak every one truth to his neighbor: especially, we pray, that we may be saved from that malignity which would incline us vilely to cast away the truth for the injury of others.

As thou hast bound us to our fellow-men by the ties of a common brotherhood, may no consideration arising either from injuries received, or of interests to be secured, lead us to bear false testimony against our neighbor.

And, while we pray that we may be preserved from the sin of perjury, we beseech thee also, to save us from the diabolical work of gratuitous slander; and may all wrath, and clamor, and evil speaking be put away from us, with all malice: and may we be kind and tender hearted one towards another, forbearing one another, and forgiving one another; even as God for Christ's sake has forgiven us. And unto the father, &c.

XXIX.—TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's

Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

He that by usury and unjust gain, increaseth his substance, he shall gather it for him that will pity the poor. As the partridge sitteth on eggs, and hatcheth them not: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

Behold these are the ungodly: who prosper in the world, they increase in riches, surely thou didst set them in slippery places: thou castest them down into destruction. How are they brought into desolation as in a moment—they are utterly consumed with terrors. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. *Exod.* 20 : 17. *Luke* 12 : 15. *Prov.* 28 : 8. *Jer.* 17 : 11. *Ps.* 73 : 12–19. *Prov.* 3 : 33.

They covet fields and take them by violence, and houses and take them away: so they oppress a man and his house: even a man and his heritage.

Thou hast taken usury and increase, and thou hast greedily gained of thy neighbor by extortion, and hast forgotten me, saith the Lord God. Behold therefore, I have smitten mine hand at thy dishonest gain which thou hast made. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasures together for the last days. Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth *Ezek.* 33 : 31. *Micah* 2 : 2. *Ezek.* 22 : 12–14. *James* 5 : 3, 4. *Hab.* 2 : 9. *Ps.* 34 : 16. *Job* 21 : 17–20.

C. M.

Thy soul one wish shall not let loose
For that which is not thine;
Live in thy lot, or small or great,
For God has drawn the line.

From folly turn away my eyes;
Let no corrupt design,
Nor covetous desire, arise
Within this soul of mine,

PRAYER.

O Lord, we adore thee that thou hast revealed thyself to us as the beneficent Deity, for thou art love. Of thy love to man, thou hast assured us, both by thy word and by thy acts—the

word of promise and the acts of grace. The measure of thy love to man, we confess, cannot be understood by us, till we can comprehend the greatness of the sacrifice thou hast made for his redemption; for thou hast so loved the world, as to give thine only begotten Son; that whosoever believeth in him, might not perish, but have everlasting life.

While we would bless thee for the greatness of thy benevolence, do thou mercifully grant that our hearts may be enlarged by its expansive and elevating influences: give to us we entreat thee, the generous feelings of an universal philanthropy: preserve us from the contracting power of a narrow and unworthy selfishness; and as we recognize in others the same right we would claim for ourselves, may we rejoice in their welfare, and be pleased with their prosperity. Keep us from the contagious, and deplorably prevalent sin of covetousness, which is idolatry; and as thou hast assured us that our food and raiment shall be given to us, may we be therewith content. May we not be anxious to lay up treasures upon earth: where moth and rust corrupt, and where thieves break through and steal; but may we be anxious to lay up treasures in heaven; where no thief approaches; where no moth corrupts.

Thus, may we practice every virtue; thus may we obey every heavenly mandate; and whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report: may we think of these things, and do them. And unto the Father, &c.

XXX—FIRST GREAT COMMANDMENT.

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Hear O Israel: The Lord our God is one Lord. And what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, with all thy heart, and with all thy soul, and with all thy might.

O love the Lord, all ye saints: for the Lord preserveth the faithful. Be ye therefore followers of God as dear children: and walk in love as Christ also hath loved us, and given him-

self for us, an offering and a sacrifice to God: as the servants of Christ doing the will of God from the heart.

He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him. Delight thyself also in the Lord; and he shall give thee the desire of thy heart. Know that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations.

All things work together for good to them that love God, to them who are the called according to his purpose. O how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

It is good for me to draw near to God, I have put my trust in the Lord God. The Lord is my rock, and my fortress, and my deliverer; I will love thee O Lord, my strength. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. *Matt.* 22: 37, 38. *Deut.* 6: 4. *Deut.* 10: 12. *Deut.* 6: 5. *Ps.* 18: 1. *Eph.* 5: 1, 2. *Eph.* 6: 6. *John* 14: 21. *Ps.* 37: 4. *Deut.* 7: 9. *Rom.* 8: 28. *Ps.* 31: 19.

8's, 7's.

Praise to thee, thou great Creator!
Praise to thee from every tongue,
Join, my soul, with every creature,
Join the universal song,

For ten thousand blessings given,
For the hope of future joy,
Sound his praise through earth and heaven,
Sound Jehovah's praise on high.

PRAYER.

Holy and ever blessed Lord, our God, we adore thee as the King eternal, immortal, and invisible, the all-wise Jehovah. We acknowledge thee as our creator, our preserver, and our bountiful benefactor; in whom we live and move and have our being. We recognize the justice of thy claim upon the best affections of our hearts and the service of our lives, for thou art infinitely holy, and just, and good, the giver of

all that we enjoy, and the source of all that we hope for in time and in eternity.

But we humbly deplore before thee the hardness of our hearts, and our spiritual blindness which renders us so insensible to thy greatness and thy goodness. We mourn over these awful effects of sin, and we feel our absolute dependence upon thee to rescue us from the power of the destroyer. Shed abroad thy love in our hearts by thy holy spirit given unto us. Disipate the clouds of sin that conceal thy glories from our sight. Enlighten the eyes of our understanding that we may discern spiritual things, and enable us to worship and serve thee in spirit and in truth.

Reveal Thyself to us, we beseech thee, in all the loveliness of thy attributes, and prepare our souls to unite with the Psalmist in exclaiming, "Whom have I in heaven but thee and there is none upon earth that I desire beside thee."

Give us the spirit of adoption, that we may recognise thee as our reconciled father in Christ Jesus, and from the heart address thee as "Abba Father." Bring all our thoughts and feelings into cheerful acquiescence with thy holy will, that we may delight ourselves in God and be at peace. Make us holy as thou art holy. And when we have done and suffered all that thine infinite wisdom has appointed for us upon earth, prepare us, with affections purified from sin, and faculties free from infirmity, to love thee, in a world of light and blessedness, with all our heart, and with all our soul, and with all our mind and with all our strength. And through Him who hath loved us and given himself for us, will we render thy glory to the Father, the Son and the Holy Spirit, one God, blessed forever. Amen.

XXXI.—SECOND GREAT COMMANDMENT.

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. *Matt.* 22 : 37–40.

Therefore all things whatsoever ye would that men should

do to you, do ye even so to them. And the Lord make you to increase and abound in love one toward another, and toward all men. Rob not the poor because he is poor, neither oppress the afflicted in the gate : for the Lord will plead their cause, and spoil the soul of those that spoiled them. He that oppresseth the poor reproacheth his Maker : but he that honoreth him, hath mercy on the poor. *Matt.* 7 : 12. 1 *Thess.* 3. : 12. *Prov.* 22 : 22, 23. 14 : 31.

Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body. Learn to do well, seek judgment relieve the oppressed, judge for the fatherless, plead for the widow. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. Defend the poor and fatherless : do justice to the afflicted and needy. Deliver the poor and needy : rid them out of the hand of the wicked. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain : if thou sayest, Behold we knew it not : doth not he that pondereth the heart, consider it ? and he that keepeth thy soul, doth not he know it ? and shall not he render to every man according to his works ? *Heb.* 3 : 3. *Isa.* 1 : 17. *Prov.* 31 : 8, 9. *Psa.* 82 : 3, 4. *Prov.* 24 : 11, 12. 21 : 13. *Jer.* 22 : 13.

Whoso stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard. Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong : that useth his neighbor's service without wages, and giveth him not for his work.

If thou seest the oppression of the poor, and violent perverting of judgment and justice, in a province, marvel not at the matter : for he that is higher than the highest regardeth. He doth execute the judgment of the fatherless, and widow, and loveth the stranger, in giving him food and raiment. Lord thou hast heard the desire of the humble : thou wilt pepare their heart, thou wilt cause thine ear to hear, to judge the fatherless and the oppressed, that the man of the earth may no more oppress. *Eccl.* 5 : 8. *Deut.* 10 : 18. *Psa.* 10 : 17, 18.

L. M.

Thus saith the first, the great command,
Let all thy inward powers unite
To love thy Maker and thy God,
With utmost vigor and delight.

Then shall thy neighbor next in place
Share thine affection and esteem,
And let thy kindness to thyself
Measure and rule thy love to him.

PRAYER.

Thou great and good being, who didst create and dost preserve us in existence, and who crownest our lives with loving kindness and with tender mercy, we humbly acknowledge our obligation to obey all thy requirements as founded in equity and in truth. We recognize the relations which thou hast established between us and our fellow-men, and the duties that grow out of these relations as just and reasonable. But we deplore that depravity of our nature, which pervades our character and conduct, and taints all our affections toward others, as well as towards thee, our Creator and our bountiful Benefactor. And we earnestly beseech thee for the influences of the Holy Spirit, to renovate and sanctify our hearts and to fit us for the faithful discharge of our duties towards all mankind.

We bless thee for the glorious gospel of grace and salvation through Jesus Christ. We adore the riches of that grace, which brought thine only begotten Son to earth to assume our nature and die for our iniquities, thus ushering in a dispensation characterized by glory to God in the highest, peace on earth, and good will towards men. For his sake we pray thee to excite within us a holy sense of our obligations to our race. Give us the disposition to obey his command, to do unto others as we would that others should do unto us. Keep us from the commission of crime, from evil-doing of all kinds, from the indulgence of malicious or unkind feelings towards any who bear thy image, and from all careless and uncharitable remarks regarding them. Fill our hearts with holy affections, that we may be constantly prompted to every good word and work. Make us especially desirous of winning souls to Christ and of promoting the spiritual welfare of all over whom we have influence. Teach us to love others as we love ourselves, to seek their interests, and to promote

their happiness, as we would have them regard our welfare; that we may all be the children of our heavenly Father. Amen.

XXXII.—POOR IN SPIRIT BLESSED.

Job answered the Lord, and said, I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. *Job.* 42 : 1, 5, 6,

Every one that is proud in heart, is an abomination to the Lord. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down. The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth. God resisteth the proud, but giveth grace unto the humble. *Prov.* 16 : 5. *Isa.* 2 : 11. 23 : 9. *Jas.* 4 : 6.

I say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves. *Rom.* 12 : 3. *Phil.* 2 : 3.

To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. For thus saith the High and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud. Whosoever exalteth himself shall be abased: and he that humbleth himself, shall be exalted. *Isa.* 66 : 2. 57 : 15. *Prov.* 16 : 19. *Luke* 14 : 11.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. *Matt* 5 : 3.

See also. Matt. 20 : 20–24. Is. 40 : 26. Sam. 4 : 6–10. Phil. 2 : 5–8 John 13 : 5–15.

L. M.

Blest are the humble souls, that see
Their emptiness and poverty:
Treasures of grace to them are given,
And crowns of joy laid up in heaven.

PRAYER.

May we be so impressed with the disparity between the most exalted creature and the Creator, as not to magnify unduly trifling distinctions of knowledge, power or virtue among men. May we remember that, compared with the immaculate purity of the Divine character, the Heavens are unclean, angels are charged with folly, and man's most perfect righteousness is as a filthy garment. There is none righteous, no not one. By deeds of law, none can be justified before Thee. In the spirit of the publican help us ever to pray, "God be merciful to me a sinner," and with Job, apprehending the holiness of God, may we abhor our selfishness and sinfulness, and repent in dust and ashes. Let us not, therefore, boast of superior virtue or attainments. May all we possess, as providentially bestowed, awaken gratitude, but not pride. May we never bear ourselves haughtily towards those of inferior rank or position, but condescend in courtesy, sympathy and charity to those of low estate. Humbling ourselves, may we be exalted in the approbation of Heaven and earth. If applauded by men, let us not become vain; if overtaken in fault, may we bear rebuke with meekness. Let us not in loftiness of pride provoke Thy displeasure, but in humility obtain Thy favor. May we esteem others better than ourselves. In habitual distrust of ourselves and charity for others, may we ever share the blessing promised to the "poor in spirit," and pray as we are taught, "Our Father who art in Heaven."

XXXIII.—THEY THAT MOURN BLESSED.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground: yet man is born unto trouble as the sparks fly upward. *Job.* 5 : 6, 7.

God doth not afflict willingly, nor grieve the children of men. He hath not despised, nor abhorred the affliction of the afflicted; neither hath he hid his face from him, but when he cried unto him he heard. *Sam.* 3 : 33. *Psa.* 22 : 24.

The Lord upholdeth all that fall, and raiseth up all that be bowed down. He healeth the broken in heart, and bindeth up their wounds. Sorrow is turned into joy before him;

weeping may endure for a night, but joy cometh in the morning. *Psa.* 145 : 14, 147 : 3. *Job.* 41 : 22. *Psa.* 30 : 5.

No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. He openeth also their ear to discipline, and commandeth that they return from iniquity. *Heb.* 12 : 11. *Job* 36 : 10.

In their affliction they will seek me early. *Hosea* 5 : 15.

Behold happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. I know, O Lord, that thy judgments are right: and that thou in faithfulness hast afflicted me. It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray: but now have I kept thy word. *Job.* 5 : 17. *Psa.* 119 : 75, 71, 67.

Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 1 *Cor.* 7 : 10. 4 : 17.

The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Isa.* 35 : 10.

Blessed are they that mourn: for they shall be comforted. *Matt.* 5 : 4.

See also Job: 5, 6, 7. Lam. 3: 33. Ps. 22: 24. 146: 7, 8. 145: 14. 147: 3. Job. 41: 22. Ps. 30: 5. Heb. 12: 11. Job 5: 17. Ps. 119: 75-67. Jer. 16: 19.

C. M.

O Lord, thy tender Mercy hears
Contrition's humble sigh;
Thy hand, indulgent, wipes the tears,
From sorrow's weeping eye.

See! low before thy throne of grace,
A sinful wanderer mourn:
Hast thou not bid me seek thy face?
Hast thou not said, "Return"?

PRAYER.

O Lord, Thou hast placed us under a covenant of disappointment, sorrow and death. Life is a chequered scene—a mingled cup. Property leaves us, friends depart, health

decays, hope expires, and life ends. If our days are few, they are full of trouble; if they are many, they are darkened with sorrow. Wherefore, O Lord, hast Thou made all men in vain. Man dieth and wasteth away; yea, man giveth up the ghost and where is he? O Lord we thank Thee that Thou hast not subjected us to the vanities and sorrows of this life without hope. Trials may be sanctified to spiritual good —chastening virtue, ennobling character and inspiring hope. The night of adversity may reveal stars of the spiritual world never seen by day. We thank Thee for the inspiring beatitude, "Blessed are they who mourn;" that light afflictions of earth may conduct us to the enlarged and eternal bliss of Heaven; that every stroke of affliction as of the sculptor may impart new expression of beauty; that hearts bruised by trouble may exhale greater fragrance of virtue; that those tried in the furnace of adversity may emit a sweeter perfume of gracious dispositions. We thank Thee that "earth has no sorrow that Heaven cannot cure;" that faith is superior to all the assaults of the world, and hope remains a sufficient anchor to the soul amid the fiercest and darkest storms of life. In the assurance of this hope, help us ever to pray, "Our Father who art," etc.

XXXIV.—THE MEEK BLESSED.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven. *Matt.* 18: 21, 22.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek turn to him the other also. Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Matt.* 5: 38, 39, 44.

Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Be not overcome of evil, but overcome evil with good. *Rom.* 12: 19, 21.

An angry man stirreth up strife, and a furious man abounded in transgression. He that is slow to anger is better than

the mighty: and he that ruleth his spirit, than he that taketh a city. *Prov.* 29: 22. 16: 32.

I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. In malice be ye children, but in understanding be men. Be no brawlers, but gentle, showing all meekness unto all men. *Eph.* 4: 1, 2, 31. 1 *Cor.* 14: 20.

The meek will he guide in judgment: and the meek will he teach his way. The Lord lifteth up the meek: he casteth the wicked down to the ground. The meek shall inherit the earth: and shall delight themselves in the abundance of peace. *Psa.* 25: 9. 147: 6. 37: 11.

Blessed *are* the meek: for they shall inherit the earth. *Matt.* 5: 5.

See also, Matt. 26: 51, 52.

L. M.

Blest are the meek, who stand afar
From rage and passion, noise and war;
God will secure their happy state,
And plead their cause against the great.

PRAYER.

O Lord we would not mistake indifference and supineness for meekness and gentleness, and become tolerant of sin in ourselves or others. While contending against it with ceaseless vigilance and holy violence, we would meekly instruct those who oppose truth and abet error. By the weakness of irascible and ungoverned temper we would not sink to the exposure of "a city broken down and without walls," but by mastery over our own spirit we would rise above the conqueror of kingdoms. By governing ourselves may we gain ascendency over others, and be enabled to commend the claims of truth and duty. Let no injury or insult disturb the equanimity of our temper, or betray us into acts of foolish retaliation or revenge. May we be slow to anger; charitable in judgment; suffering rather than doing wrong; and enjoying the repose of an unclouded and peaceable temper. May we emulate the patience of Job, the meekness of Moses, and

the gentleness of Christ, who, when He was reviled, reviled not again. While the envious, vindictive and impatient disaffect friends and alienate resources of sympathy and co-operation and forego means of prosperity and happiness, may we by gentle and loving spirit conciliate the good will and friendly aid of all, and attain the promised inheritance of the meek in the income of peace, contentment and prosperity—the true possession of the earth. To this end may we ever pray, "Our Father," etc.

XXXV.—THE HUNGERING SOUL BLESSED.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God. *Psa.* 42: 1, 2.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. I will delight myself in thy statutes: I will not forget thy word. Thy word is very pure; therefore thy servant loveth it. Consider how I love thy precepts: I rejoice at thy word, as one that findeth great spoil. *Psa.* 73: 25. 119: 16, 140, 159, 162.

How precious also are thy thoughts unto me, O God. O satisfy us early with thy mercy: that we may rejoice, and be glad all our days. As for me, I shall be satisfied when I awake with thy likeness. The Lord will fulfil the desire of them that fear him. For he satisfieth the longing soul: and filleth the hungry soul with goodness. *Psa.* 139: 17. 90: 14. 17: 15. 145: 18, 19. 107: 9.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. *Isa.* 55: 1, 2.

He that followeth after righteousness and mercy findeth life, righteousness, and honor. *Prov.* 21: 21.

Blessed are they which do hunger and thirst after righteousness for they shall be filled. *Matt.* 5: 6.

C. M.

How blest the children of the Lord,
Who walking in his sight,
Make all the precepts of his word
Their study and delight.

Blest are the souls that thirst for grace,
Hunger and long for righteousness;
They shall be well supplied, and fed,
With living streams and living bread.

PRAYER.

As the hart panteth after the water-brooks, so, O Lord! may our souls pant for Thee. We cannot live by material bread; give us evermore the bread of life—nourishment for mind and heart. May it be our meat and drink to do the will of God. If we drink of fountains of earthly pleasure we thirst again. If we partake only of the repast of the world we shall hunger again; but if we drink of the fountain of spiritual knowledge we shall never thirst; if we eat of the bread that came down from heaven we shall never hunger. May we more earnestly desire the ascendency of Thy kingdom over us and over all mankind; and may we seek the establishment of righteousness in the earth more than the fortunes and favors of the world. May our aspiration for the reign of truth and righteousnesss be as the perpetual craving of intense hunger. May we delight in Thy law in appreciation of its fitness and holiness and universal obligation. As we grow in knowledge of its requirements, may we also grow in gracious conformity to them. Though Thy commandments are exceeding broad–reaching in their requirements to thought, motive, and secret act, as well as to public pursuit, we thank Thee for the progressive sanctification of Thy people. May we never be satisfied with partial virtue, but pursue its perfection till we awake in Thy likeness. And for this may we ever pray, "Our Father," etc.

XXXVI—THE MERCIFUL BLESSED.

He shall have judgment without mercy that hath showed no mercy. He that oppresseth the poor reproacheth his

Maker: but he that honoreth him hath mercy on the poor. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. *Jas.* 2: 13. *Prov.* 14: 31. 21: 13.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? And if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noon-day. Then shalt thou call, and the Lord shall answer: and thou shalt be like a watered garden, and like a spring of water whose waters fail not. *Isa.* 58: 6, 7, 10, 11.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. He hath dispersed, he hath given to the poor, his righteousness endureth forever; his horn shall be exalted with honor. With the merciful thou wilt show thyself merciful. *Psa.* 41: 1–3. 112: 9. 18: 25.

The King shall say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. *Matt.* 25: 34–40.

Blessed *are* the merciful: for they shall obtain mercy. *Matt.* 5: 7.

L. M.

Blest are the men whose mercies move
To acts of kindness and of love;
From Christ, the Lord, they shall obtain
Like sympathy and love again.

PRAYER.

Purify our hearts from selfish and vindictive feeling, and enliven them with sympathies of charity and forgiveness. If we have suffered wrong, let us not seek to avenge ourselves, but remember God is the righteous Judge. May we be the children of our Father in heaven, who makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. May we bless those who curse us, and do good to those who despitefully use us and persecute us. Let us never oppress the hireling in his wages, but encourage him in industry, frugality and economy. May we compassionate the condition of the poor and unfortunate; weeping with those who weep; remembering those in bonds as bound with them; giving bread to the hungry; clothing to the naked; and sympathy to the maimed, the blind, the insane, the orphan and widow. May we be courteous, pitiful and obliging to all—doing to others as we would have them do to us. Let us not waste our resources, or be willing to abound while the deserving poor cry for bread. When war or famine or pestilence multiplies the bereaved, the suffering and the sorrowing, may that mercy that is twice blessed soften the heart of individuals and communities, and, showing mercy to many, may we obtain mercy of God. Teach us ever to pray, "Our Father," etc.

XXXVII.—THE PURE IN HEART BLESSED.

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart. 1 *Sam.* 16 : 7. 1 *Chron.* 28 : 9. 1 *Cor.* 4 : 5.

If our heart condemn us, God is greater than our heart and knoweth all things: if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him. 1 *John* 3 : 20–22.

If I regard iniquity in my heart, the Lord will not hear me. Behold thou desirest truth in the inward parts. Create in me a clean heart, O God; and renew a right spirit within me. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be

clean; wash me and I shall be whiter than snow. *Psa.* 66: 18. 51: 6, 10, 2, 7.

Truly God is good to such as are of a clean heart. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully: he shall receive the blessing from the Lord, and righteousness from the God of his salvation. *Psa.* 73: 1. 119: 1–2. 24: 3–5.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. 2 *Cor.* 1: 12.

Blessed are the pure in heart, for they shall see God. *Matt.* 5: 8.

S. M.

Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs;
Their soul is his abode.

Still to the lowly soul
He doth himself impart,
And for his temple and his throne
Selects the pure in heart.

PRAYER.

O Lord! may we attain that holiness without which no man can see Thee. Impurity clouds the vision of the soul, and renders obscure apprehensions of Divine presence, purpose or providence. Alas! how few have a single eye, an unprejudiced apprehension of truth and duty. With disordered vision—through distorted media of selfishness and passion—we look at ourselves and others. Create within us a clean heart and renew a right spirit within us. May we constantly exercise ourselves to have a conscience void of offence toward God and man. We would not trust to the delusion of ceremonial purity or imputed righteousness, while the heart is willingly defiled by sin. May we be able to add virtue to virtue, perfecting holiness in the fear of the Lord. With inner purity, may we also live before the world without reproach. Having pure heart, clean hand,

a truthful character and spotless life, may we ascend into the hill of the Lord, and dwell in His holy presence and in the presence of the holy angels forever. To this end teach us to pray, "Our Father who art in Heaven," etc.

XXXVIII—THE PEACE-MAKERS BLESSED.

Joseph sent his brethren away and they departed: and he said unto them, See that ye fall not out by the way. Abram went up out of Egypt, and Lot with him. Abram was very rich in cattle, in silver, and in gold. Lot also had flocks, and herds, and tents. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and Abram said unto Lot:

Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left. *Gen.* 45: 24. *Gen.* 13: 5–9.

Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life evermore.

If it be possible, as much as lieth in you, live peaceably with all men. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

An angry man stirreth up strife. As coals are to burning coals, and wood to fire: so is a contentious man to kindle strife. But he that is slow to anger appeaseth strife. A soft answer turneth away wrath.

Be at peace among yourselves. Follow peace with all men.

Blessed are the peace-makers: for they shall be called the children of God.

See also Rom. 12: 18. Eph. 4: 31. Prov. 29: 22. 26: 21. 15: 18. 1 Rom. 14: 19. Eph. 4: 1, 23, 32. 1 Thes. 5: 13. Heb. 12: 14. Matt. 5: 9. Ps. 133: 1–3.

L. M.

Blest are the men of peaceful life,
Who quench the coals of growing strife;
They shall be called the heirs of bliss,
The sons of God—the God of peace.

PRAYER.

We thank our Father for the proclamation of peace to the world through our Lord Jesus Christ. At enmity against Thee, man has armed himself against his brother. Ages have been darkened, lands ravaged, kingdoms destroyed by war. Order of communities, peace of families, and fellowship of individuals, have been sacrificed to growing envies, hatreds and feuds. O Lord! reconcile man to Thyself, that he may be reconciled to his fellow man. Destroy the enmity of the human heart, that the antagonisms and strifes of earth may cease. May the peace of God dwell in the heart, that it may conciliate the peace and fellowship of the family, the church and universal society. While those promoting strife and discord are children of Belial, by promoting peace may we attain the royal distinction of the "children of God."

Help us to this end to love Thee supremely, and our neighbor as ourself. Help us to cultivate that charity that thinketh no evil and to extenuate the faults of others. And teach us in exercise of this and all other graces to pray, "Our Father who art in Heaven," etc.

XXXIX.—THOSE PERSECUTED FOR RIGHTEOUSNESS BLESSED.

Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Jesus commanded the twelve, saying, Behold I send you forth as sheep, in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. Remember the word that I said unto you, the servant is not greater than his lord: if they have persecuted me, they will also persecute you. All these things will they do unto you for my name's sake, because they know not him that sent me. *Heb.* 11: 24, 25. *Matt.* 10: 5–22. *John* 15: 20, 21.

The Apostles departed from the presence of the council,

rejoicing that they were counted worthy to suffer shame for his name. And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy.) These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. If we suffer, we shall also reign with him. Rejoice inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad with exceeding joy.

Call to remembrance the former days, in which ye endured a great fight of afflictions; while ye were made a gazing stock by reproaches and afflictions, and became companions of them that were so used, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *Acts* 5: 41. *Heb.* 11: 36–38. *Rev.* 7: 14. 2 *Tim.* 3: 12. 1 *Peter* 4: 16. *Phil.* 1: 29. 2 *Tim.* 2: 12. 1 *Peter* 4: 13. *Heb.* 10: 32–34.

L. M.

Blest are the faithful, who partake
Of pain and shame for Jesus' sake;
Their souls shall triumph in the Lord;
Eternal life is their reward.

C. M.

By thine example ever swayed,
We for our foes will pray;
With love their hatred and their curse
With blessings will repay.

PRAYER.

O Lord! Thou hast taught us that those who will live godly in Christ Jesus must suffer persecution. The world is envious of their virtue, and impatient of their example and rebuke. Noah was persecuted; Moses suffered affliction with the people of God; all the prophets and apostles and holy men of every age have incurred the resentment and wrath of those whose sins they have rebuked. Let us

never by disloyalty to conscience and the word of God seek to escape this lot of the righteous. May we be willing to suffer with Christ and His people. Let us not suffer as evil doers, but only for righteousness' sake; and rejoice that, if we suffer with Christ, we shall reign with Him; that in the establishment of Thy kingdom all its defenders will be honored—its martyrs glorified. Let us not mistake fanatical stubbornness for martyr devotion, and the reproach of our own faults and follies for the persecution of righteousness. Let us be meek and lowly, pure and holy as our Saviour, that when we suffer we may suffer with Him, and enjoy the assurance that we shall triumph and reign with Him.

XL.—THE REVILED BLESSED.

Hearken unto me ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffetted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

Finally, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing: knowing that ye are thereunto called, that ye should inherit a blessing. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing. Being reviled, we bless: being persecuted, we suffer it. *Isa.* 51 : 7. *Isa.* 54 : 17. *Matt.* 5 : 11, 12. 1 *Pet.* 2 : 19–23.

C. M.

Didst thou, dear Saviour, suffer shame,
And bear the cross for me?—
And shall I fear to own thy name,
Or thy disciple be?—

Let mockers scoff, the world defame,
And treat me with disdain;
Still may I glory in thy name,
And count reproach my gain.

PRAYER.

If we are hated like Joseph by his brethren, or made the song of the drunkard like Job and David, by purity of life may we put to silence the tongue of slander and reproach. May we see to it that if evil be said against us it be said falsely. Let not the tongue of slander betray us into acts or words of violence; but by blameless conduct and soft answer may we turn away wrath, or put to silence passionate and foolish men. May we feel that misconception and false report can do us no harm, if we are blameless; and be like our Saviour, who, when he was reviled, reviled not again, but blest even those who cursed him. Filled with his spirit, and assured of his blessing, help us ever to pray, "Our Father," etc.

XLI.—SINFULNESS OF MAN.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no not one. There is none that understandeth, there is none that seeketh after God.

Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways; and to the prophets, Prophesy not unto us right things: speak unto us smooth things: prophesy deceits: get ye out of the way: turn aside out of the path: cause the Holy One of Israel to cease from before us. *Job.* 21: 14. *Isa.* 30: 10, 11. *Ps.* 14: 2, 3.

For this cause God gave them up unto vile affections: and as they did not like to retain God in their knowledge, God gave them over to a reprobate mind: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisper-

ers, backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents; without understanding, covenant breakers, without natural affection, implacable, unmerciful,; who knowing the judgment of God, (that they which commit such things, are worthy of death) not only do the same, but have pleasure in them that do them. *Rom.* 1 : 26, 28, 29, 30, 31, 32.

The heart is deceitful above all things, and desperately wicked, who can know it? The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. The imagination of man's heart *is* evil from his youth. Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil. *Jer.* 17 : 9. *Rom.* 8 : 7. *Gen.* 8 : 21. *Ecc.* 8 : 11.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.

As by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

See also, Isa. 1 : 2. Ps. 10 : 4. Gen. 6 : 5, 11. Rom. 3 : 11-18. Jer 3 : 21.

C. M.

How sad our state by nature is!
Our sin how deep it stains!
And Satan binds our captive minds
Fast in his slavish chains.

But there is a voice of sovereign grace,
Sounds from the sacred word,
Ho ye despairing sinners, come
And trust upon the Lord.

PRAYER.

O Lord, with humble shame we confess our sinful state. The testimonies of thy word conclude all under sin. The Lord looked from heaven to see if there were any among the children of men who did good. There was none righteous, no not one. The history of mankind confirms the testimony of revelation. Selfishness and cruelty, envy and hatred, revenge and violence, war and oppression, have obtained in every age of the world, in every part of the earth, in every nation and tribe of men; defacing from man the image of

his maker, sundering the ties of the human brotherhood arraying man against man, class against class, and nation against nation, desolating the hearts and homes and countries of earth, and filling heaven with sounds of violence, of lamentation and woe. And in our own spiritual history we trace a fearful corroboration of the doctrine of human depravity. Our own heart is deceitful above all things, and desperately wicked. It turns aside from the purpose of duty like a deceitful bow: it betrays into forgetfulness of God, ingratitude, neglect of duty, and the commission of sin. Help us to feel that what the Scriptures and history declare mankind generally to be, by the uniform character of human nature we are. Only divine providence and grace have restrained from other and higher degrees of wickedness. O let us not boast of our virtue, so weak in itself. Let us not glory over the poor publican not daring to lift up his eyes in the temple, but smiting on his breast and exclaiming, "God be merciful to me a sinner." We deplore our natural depravity, and our practical irreligion and wickedness. We mourn over our manifold transgressions; the follies of childhood and youth, and the sins of riper years: sins of omission and commission, the sins of our relations and stations in life; the sins of thought, word and deed. But, O God, while we mourn, we rejoice. We praise thee that there is pardon for the most aggravated transgressions: a saviour for the chief of sinners. Where sin has abounded, grace hath much more abounded. May a sinning race be brought to penitence and pardon. May man return as a prodigal to his father's house; and may there be joy in heaven among the angels of God over the last sinner of earth repenting and returning to a filial trust in God, and a cordial obedience to all his requirements. "Our Father," &c.

XLII—CONDEMNATION OF MAN.

The wrath of God is revealed from heaven against all un godliness, and unrighteousness of men, who hold the truth in unrighteousness. *Rom.* 1 : 18.

Moses describeth the righteousness which is of the law, that the man that doeth those things shall live by them. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stop-

ped, and all the world may be guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin. The law worketh wrath. *Rom.* 10 : 5. 3 : 19, 20. 4 : 15.

For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. *James* 2 : 10.

As many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. *Rom.* 2 : 12. 6 : 23. 1 *Tim.* 1 : 15. *Acts* 4 : 12.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *Heb.* 7 : 25.

See also, John 7 : 19. Rom. 4 : 15. Deut. 27 : 26. Gal. 9 : 4. Jer. 13 : 23. Rom. 5 : 6. Isa. 53 : 4. 1 John 2 : 2. 2 Cor. 5 : 14 Rom. 4 : 24. 1 Tim. 2 : 6. Rom. 8 : 1. 4 : 3. Isa. 59 : 16. Heb. 2 : 17. Ecc. 8 : 11. 1 John 1 : 10.

S. M.

Ah, how shall fallen man
Be just before his God?
If he contend in righteousness
We fall beneath his rod.

If he our way should mark,
With strict inquiring eyes,
Could we for one of thousand faults
A just excuse devise?

PRAYER.

Holy, holy, Lord God of hosts! It becomes us to lay our hands upon our mouths and our faces in the dust when we approach into thy presence. For we are not only without righteousness, but without excuse for our unrighteousness. Having offended at one point, we have evinced the spirit of disobedience, and in effect we have broken the whole law, and are obnoxious to its punishment. But O Lord we have offended at many points and left the ground of our condemnation complete and unquestionable. Those who have possessed thy word are clearly condemned by its standard, and those without it are condemned by the law of their own consciences. And if their consciences condemn them, God is greater and purer than

their consciences and will condemn them also. While the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, pronouncing its curse against those who continue not in all things written in the book of the law to do them, we feel that by the deeds of the law no man living can be justified. By the law is the knowledge of sin, but not of salvation. May we by its discipline learn our sinfulness, our helplessness, and our condemnation, and be warned and impelled to seek pardon and peace through our Lord Jesus Christ. We praise thee that there is no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the spirit. If Christ intercedes for us who can condemn us? If God justifies, who can lay anything to our charge? "Our Father," &c.

XLIII.—RESTORATION OF MAN.

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdon of heaven. Come now and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked, turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart: and ye shall find rest unto your souls. If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new. *Matt.*

18 : 8. *Isaiah* 1 : 18. 55 : 7. *Ezek.* 36 : 26, 27. *Matt.* 11 : 28, 29. 2 *Cor.* 5 : 17. *Ezek.* 33 : 10, 11.

See also. Isa. 1 : 11. 16. 17. Matt. 15 : 7. 8. Jer. 4 : 3. 4. Joel. 2 : 12, 13. Ezek. 18 : 30-32. Acts 3 . 19. Prov. 26 : 26. Isa. 42 : 18. 55 : 6. 7. John 3 : 3-7. Matt. 18 : 3. Isa. 1 : 18. Eph. 4 : 22-24. 2 Cor. 5 : 17. Sam. 4 : 7, 8. Jer. 31 : 18, 19. Isa. 38 : 17.

S. M.

How heavy is the night
That hangs upon our eyes,
Till his reviving light
Over our souls arise!

Our guilty spirits dread
To meet the wrath of heaven,
But, in his righteousness array'd,
We see our sins forgiven.

PRAYER.

We adore thee as our Creator, Preserver and bountiful Benefactor. We praise thee for thy beneficence to us and to all mankind; and especially for the redemption of the world through Christ Jesus our Lord. When there was no eye to pity and no arm that could bring salvation, thine own eye looked with compassion and thine own arm was made bare for man's salvation. Thou didst lay help upon one who was able to save to the uttermost all who should come to God by him; to restore to man all that was lost by the fall; deliver him from all the miseries entailed by the great transgression; and elevate him to holiness and happiness, the fellowship of angels and the fruition of the divine presence. Enable us to avail ourselves humbly of the divine method of human salvation. May we cherish that conviction of our sins and our helplessness, which will make us seek and prize the mediation and righteousness of Jesus Christ. While he is made unto us as our representative wisdom and righteousness, sanctification and redemption, may these virtues be wrought in us in progressive sanctification. May we hate the sins that are forgiven, and avoid their repetition in the future. May we remember that we are not restored by Christ without faith, repentance and reformation, but, through them; that if any man be in Christ Jesus he is a new creature: old relishes and habits and associations of sin have passed away, and all his tastes and manner of life and companionship have become new. We rejoice that this way of salvation is open to all, that whosoever cometh to thee by it thou wilt in nowise cast

out. O let the ends of the earth look to thee in Christ Jesus and be saved. As man has fallen in the first may he rise in the second Adam. May all the tribes of earth look upon him whom they pierce by their sins and weep and mourn and turn to God. What the law by its threatenings or its ceremonies could not effect, may the gospel accomplish by its promises and its compassion. Let the unspeakable love of God subdue all the hearts of the race to penitence and reformation. And may the cry be heard from every part of the earth, in the Lord have I righteousness and salvation. May we seek to make our calling and election sure; discharge with fidelity all our domestic, social and civil duties, and ever pray. "Our Father," &c.

XLIV—DIVINITY AND MINISTRY OF THE HOLY SPIRIT.

I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

The spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings, which cannot be uttered. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. *Rom.*

8 : 14, 15, 16. *Rom.* 8 : 26. 1 *Cor.* 3 : 16. *John* 16 : 7. *John* 14 : 16, 17. *Eph.* 4 : 30. *John* 3 : 5. *John* 3 : 8.

See also, Tit. 3 : 15. Eph. 1 : 13. Rom. 8 : 14–16. Gal. 5 : 22, 23. Rom. 5 : 6–15. 13 : 2. 2 Cor. 1 : 22. Luke 11 : 13. Acts9 : 31. Matt.12 : 31, 32. Ps. 51 : 11. Zech. 4 : 6. Isa. 59 : 19. Gen 6. : 3.

S. M.

'Tis God the Spirit leads
In paths before unknown;
The work to be performed is ours,
The strength is all his own.

'Tis he that works to will,
'Tis he that works to do:
His is the power by which we act,
His be the glory too,

PRAYER.

O thou who art the source of all good, we thank thee that thou hast revealed to us thy Holy Spirit as co-equal with thyself and with thine only beloved son, our Lord and Saviour Jesus Christ. We thank thee for his mission into this world of sin, for the work which he has accomplished in that great scheme of redemption which thine own wisdom has devised, —that holy men of God spake as they were moved by the Holy Ghost, that through him the Messiah received his anointing, was conceived and born of a woman, was guided through a life of trial, of insult and suffering, and was sustained in these and ineffable agonies on the cross by which he expiated our guilt and became the end of the law for righteousness to all who believe. We thank thee, O God, that this same Holy Spirit is to convince the world of sin, of righteousness and of a judgment to come and to sustain the office of another comforter to thy people until the dawn of that glorious and welcome day when Jesus Christ shall appear the second time without sin unto salvation. Shed down, we entreat thee, his gracious influences that we may see the depth of our own guilt, that we may be truly humbled in view of our transgressions against thine inflexible authority; that we may experience that godly sorrow, that true repentance, which needeth not so be repented of; that we may be guided to the cross; that we may exercise implicit faith in the merits of that precious blood there so freely and mercifully shed as an atonement for our guilt, and that we may attain to that complete victory over our corrupt propensities and to that entire sanctification from all sin which can alone satisfy the longings of those who as-

pire to holy communion with God. Grant thy Holy Spirit to those who know thee not, that they may be created anew in Christ Jesus and experience that new birth without which no man can see the kingdom of God. May those who have already shared thy regenerating grace be enabled through the aid of thy spirit to exemplify daily the principles of a true and enlightened piety; may they be sincere and without offence, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. May thy church while in her militant state on earth, be supplied from thine infinite fulness with all those aids and graces and gifts which are essential to the accomplishment of her work here and to her ultimate triumph. We thank thee that though there be diversities of gifts there is the same spirit, though there be differences of administrations, there is the same Lord, though there be diversities of operations, yet it is the same God who worketh all in all. May the speedy triumph of the gospel, the diffusion of truth, the universal prevalence of pure religion, indicate to us that thou art fulfilling thine own promise in that abundant outpouring of thy spirit; which is to characterise these last days upon which we have already entered. Hear and grant our supplications, O thou most merciful God, which we offer in the name and through the mediation of our Lord and Saviour Jesus Christ, and the praise shall be ascribed to the Father, and to the Son, and to the Holy Spirit. Amen.

XLVI.—FINAL HAPPINESS OF THE RIGHTEOUS.

Father, I will that they whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Then shall the righteous shine forth as the sun in the kingdom of their Father. And there shall be no night there; and they need no candle, neither light of the sun; for the

Lord God giveth them light, and they shall reign for ever and ever. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *John* 17 : 24. 14 : 2, 3. 2 *Pet.* 3 : 13. *Rev.* 22 : 5. 7 : 15, 16. 14 : 13. 1 *Cor.* 2 : 9. *Rom.* 8 : 18. 2 *Cor.* 4 : 17.

See also 2 Pet. 3 : 13. Rev. 21 : 2, 27 Matt. 13 : 43. Rev. 22 : 5. 7 : 15–17 14 : 3. 1 John. 3 : 2. 1 Pet. 4 : 13. Rom. 8 : 18. 2 Cor. 4 : 17. Luke 12 : 32. 2 Thess. 1 : 7. Matt. 6 : 20. Isa. 60 : 20. Jude 24 : 25. Heb. 12 : 22–24. Ps. 16 : 11.

C. M.

Nor eye hath seen, nor ear hath heard.
Nor sense nor reason known,
What joys the Father hath prepared
For those who love his Son.

But the good Spirit of the Lord
Reveals a heaven to come;
The beams of glory in his word
Allure and guide us home.

Those holy gates forever bar
Pollution sin and shame;
And none shall gain admittance there
But followers of the Lamb.

PRAYER.

We bless thee O God, that however diversified the condition of thy people in the world, there is reserved for them an inheritance undefiled and that fadeth not away. Whether the journey of life be abridged or prolonged, it terminates for them beyond the wilderness, over the Jordan, amid the blissful scenes of Canaan. We thank thee for that benediction uttered by thy voice from heaven, "Blessed are the dead who die in the Lord." We hail it as a bow of promise arching the horizon

of a dying world. Resting from their labors, and followed by their works, thy people shall inherit mansions prepared for them before the foundation of the world. They shall be with thee where thou art, and behold thy glory. In thy presence is fulness of joy, and at thy right hand are pleasures forever more. All the vicissitudes of life shall work together for their good. Their trials and their conflicts here, will only make them richer there. O Lord,may this promise of the righteous become the promise of the whole earth. We thank thee that a promise is left to all of entering into rest; that the provisions and promises of the Gospel may be preached to all; and all may lay hold of the hope set before them in the Gospel. O gather thy sons from afar, and thy daughters from the ends of the earth, and may an exceeding great multitude that no man can number sit down with Abraham and Isaac and Jacob in the kingdom of heaven. O may the promised felicities of the heavenly state attract the admiration and pursuit of all classes and conditions of men. Enable us to lay up a good foundation against the time to come. Gather us with that general assembly whose names are written in heaven. Remember us with the favor thou bearest to thy people, and let not temptations separate us from the love of God in Christ Jesus. May we suffer with him joyfully, that we may be glorified together with him. "Our Father," &c.

XLVII.—FINAL PUNISHMENT OF THE WICKED.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor coveteous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

As the tares are gathered and burned in the fire: so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

The heavens and the earth which are now, are kept in store reserved unto fire against the day of judgment, and perdition of ungodly men; when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 1 *Cor.* 6 : 9, 10. *Matt.* 13 : 40, 41. *Matt.* 25 : 41, 46. *John* 5 : 28, 29. 2 *Peter* 3 : 7. 1 *Thes.* 1 : 7, 8, 9.

See also John 5 : 28, 29. Matt. 7 : 21–33. Deut. 31 : 35–41. Rom. 2 : 8, 9 3 : 5. 6. 2 Pet. 2 : 4, 9. Luke 10 : 22–24. Mark 9 : 43. 44. 1 John 5 : 16 Mark 3 : 28, 29. Matt. 13 : 47, 48. Ps. 92 : 7. Prov. 11 : 7. Ps. 73 : 3–9, 16-19. Ps. 11 : 6

L. M.

Lord, what a thoughtless wretch was I,
To mourn and murmur and repine,
To see the wicked placed on high,
In pride and robes of honor shine!

But, O, their end, their dreadful end!
Thy faithful word hath taught me so;
On slippery rocks I see them stand.
And fiery billows roll below.

PRAYER.

O thou who art of purer eyes than to behold sin with allowance enable us who are sinful creatures to tremble in apprehension of the just consequences of our sins. If angels were cast down to hell; a depraved generation destroyed by a flood; and the cities of the plain set forth as an example of signal retribution on account of their sins; may we feel assured that no rank or generation of men, no community, or family, or individual, can hope to escape the judgment of God against all unrighteousness of men. For thou, O Lord, knowest how to reserve the ungodly to the judgment and perdition of ungodly men. O enable us to feel that sin bears its sentence within itself; that estranging man from God, it necessarily dries up the sources of his happiness, digs for him the abyss of despair: that all the miseries of earth are but the foretaste of its consummated punishment. When the wicked shall de-

part from the left hand of the final judge into everlasting punishment, where the worm of their torture dieth not, and the fire of their anguish is not quenched; when Christ shall be revealed from heaven in flaming fire taking vengeance on them who know not God, and obey not the Gospel, gather not our souls with the wicked on whose head the storm of thy wrath shall beat ceaseless, pitiless and eternal. May we become the companions of all who fear thee, and stand with them in the judgment. We rejoice that in proportion to the magnitude of the punishment threatened against sin, is the fulness of motive and provision for escaping from it.

Instead of caviling at its penalty, may we observe thy law in Jesus Christ. Instead of speculating about possible modes of escaping the penalty, may we wisely and earnestly strive to avoid the transgression. O Jesus! may we find in thee an advocate for the coming trial—a covert from the coming storm! "Our Father," &c.

XLVIII.—LORD'S DAY MORNING.

The chapters indicated before the following selections are recommended for frequent reading in the family, and in the closet.

Matt. 21*st*, 22*d*, 23*d chapters. Luke* 23*d*, 24*th chapters. Isa.* 53*d chapter. Ps.* 1*st*, 2*nd*, 8*th*, 15*th*, 19*th*, 84*th.*

C. M.

When the worn spirit wants repose,
And sighs her God to seek,
How sweet to hail the evening's close,
That ends the weary week!

How sweet to hail the early dawn,
That opens on the sight,
When first that soul reviving morn
Sheds forth new rays of light!

Sweet day! thine hours too soon will cease,
Yet, while they gently roll,
Sweet day! thine hours too soon will cease,
A Sabbath o'er my soul.

PRAYER.

Lord of the Sabbath, help us to rejoice and be glad in the recurrence of this day. In wisdom and in kindness to our

race thou hast appointed it as a period for physical repose, and spiritual devotion, Let us not do our own works or think our own thoughts, but call the Sabbath a delight, and honor it in its religious design. We would bless thee this morning for thy preserving care exercised over us during the past week; its dangers have been escaped; its difficulties surmounted; and its trials endured; and as we are the preserved, the cared for, may we be also the living to praise thee. We would thankfully recall the subjects which this day suggests to our minds; especially that it was on the first day of the week that the great proof of our being under the new covenant of grace was given to the world, by the fact of the resurrection from the dead of our adorable Redeemer, who has assured us that because he lives, his people shall live also. May we have grace to discharge all the duties of this day acceptably and devoutly; like the beloved disciple, may we be in the spirit on the Lord's day; and let the food administered to us be sweet to our taste and invigorating to our souls While thou art bringing us into thy banqueting let thy banner over us be love; and though our eyes are not as yet permitted to see the King in his beauty, yet we pray thee reveal thyself to us by faith. Let the Shekinah of thy presence, though invisible to eyes of flesh, be manifested to our waiting souls; and thus may we, led from heartfelt experience to say, "How amiable are thy tabernacles, O Lord God of hosts! and to confess that a day spent in thy courts is better than a thousand elsewhere. And let it please thee to grant that great grace may rest upon all the congregations of thy people this day; as thou lovest the gates of Zion, more than all the dwellings of Jacob, may they feel that thou hast given salvation in Zion, for Israel thy glory. And may the trumpet of the gospel give a certain sound to those who are ignorant of or neglecting its requirements, and let those who are spiritually poor, and maimed, and halt and blind, be gathered in, that thy house may be full.

Our Father which art in heaven, &c.

XLIX.—LORD'S DAY MORNING.

Matt. 24*th*, 25*th chapters. John* 1*st*, 3*d*, 4*th*, 5*th*. *Ps.* 23*d*, 24*th*, 27*th*, 34*th*. *Amos* 1*st*, 4*th*, 5*th*, 6*th*, *chapters.*

L. M.

Come, dearest Lord, and bless this day,
Come bear our thoughts from earth away;
Now let our noblest passions rise
With ardor to their native skies.

Come, Holy Spirit, all divine,
With rays of light upon us shine,
And let our waiting souls be blest,
On this sweet day of sacred rest.

Then when our sabbaths here are o'er,
And we arrive on Canaan's shore,
With all the ransomed we shall spend,
A sabbath which shall never end.

PRAYER.

O Lord, this is the day which thou hast made, we will rejoice and be glad in it. O let our minds be withdrawn from the world. Let our retirement be devout. Let our meditation be sweet. Let our conversation be edifying. Let our reading be pious. Let our hearing be profitable—and on Thee may we wait all the day!

Afford us the supply of the spirit of Jesus Christ. Thou knowest our infirmities—let thy strength be made perfect in our weakness. Our dangers are numberless, hold Thou us up, and we shall be safe. The burdens we feel would press our lives down to the ground—lay underneath us thine everlasting arms. Fears alarm us; cares corrode us; losses impoverish us; our very affections are the sources of our afflictions; surely man walketh in a vain show; surely we are disquieted in vain: all, all is vanity and vexation of spirit. While in the world we have tribulation, in Thee may we have peace: and in the multitude of our thoughts within us, may thy comforts delight our souls!

Yet, O Lord, we would remember, that gratitude becomes us much more than complaint. Our afflictions have been light, compared with our guilt; and few, compared with the sufferings of others. They have all been attended with numberless alleviations: they have all been needful; all designed to work together for our good. We bless Thee for what is past; and trust Thee for what is future; and cast all our care upon Thee, knowing that Thou carest for us.

Bless us in all our domestic and social relations. May we always cherish and display feelings of benevolence towards

our dependants, of forgiveness towards our enemies, of peace towards our neighbors, and of candor towards our fellow Christians. May we be able to say with our Lord and Saviour, WHOSOEVER shall do the will of my Father that is in heaven, the same is my brother, and sister, and mother; and pray with Paul, Grace be with ALL them that love our Lord Jesus Christ in sincerity.

May the goings of our God and King be seen, this day, in every Christian sanctuary. Go with US to thy house, and give testimony to the word of thy grace. May it have free course, and be glorified in the hearts and lives of those that shall hear it. May it enlighten the ignorant; awaken the careless; reclaim the wandering; establish the weak; comfort the feeble minded; and make ready a people prepared for the Lord.

Remember those who are this day denied our advantages. Be a little sanctuary to them in the midst of their privations; and let them know that Thou art not confined to temples made with hands. And O forget not those who never enjoyed our privileges; never smiled when a Sabbath appeared; never heard of the name of a Saviour; and let thy way be known on earth, thy saving health among all nations! Our Father, &c.

L.—LORD'S DAY EVENING.

Matt. 27*th*, 28*th chapters. Ps.* 42*d*, 43*d*, 50*th.* 1*st Sam.* 2*d*, 3*d*, 17*th chapters. Acts* 25*th*, 26*th*, 27*th.*

L. M.

Sweet is the work, my God, my King,
To praise thy name, give thanks and sing:
To show thy love by morning light,
And talk of all thy truth at night.

Sweet is the day of sacred rest;
No mortal cares shall seize my breast;
O may my heart in tune be found,
Like David's harp of solemn sound!

My heart shall triumph in my Lord,
And bless his works and bless his word;
Thy works of grace how bright they shine!
How deep thy counsels! how divine!

PRAYER.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to show forth thy loving kindness in the morning, and thy faithfulness every night. We have this evening to acknowledge the blessings, not only of another day, but of another sabbath. We thank thee that the lines are fallen to us in pleasant places, and that we have a goodly heritage; so that we can add to private meditation and devotion the public ordinances of religion. We bless thee that we have not only the Scriptures, but the ministry of the Gospel; and that we have often seen thy glory in the sanctuary, and found the house of God, the gate of heaven.

But, O God, the effects we experience while waiting upon Thee, though delightful, are often transitory, and prove like the morning cloud and early dew. Before the lapse of a single day, we are compelled to complain, My soul cleaveth unto the dust. Render therefore the impressions made upon us deep and durable; and let thy word dwell in us richly in all wisdom.

May the instructions we receive attend us in every part of our ordinary life, and regulate and excite us in the discharge of all our relative duties, so that whether we are husbands or wives, parents or children, masters or servants, we may adorn the doctrine of God our Saviour in all things.

We take shame to ourselves, not only for our open violations of thy law, but for our secret faults, our omissions of duty, our unprofitable attendance on the means of grace, our carnality in worshiping Thee, and all the sins of our holy things.

Pity those who have this day been deprived of the public means of grace by sickness or infirmity. Let them know that Thou art not confined to temples made with hands. Be with them in trouble, while it is needful for them to suffer it, and then deliver them out of it, that they may glorify thee. And remember the millions who were never favored with the advantages we enjoy, never smiled when a sabbath appeared; who never heard of the name of Jesus; they feel guilt, but know nothing of the blood that cleanseth from all sin; they feel depravity, but know nothing of the renewing of the Holy Ghost. O send out thy light and thy truth. Let thy way be known on earth, thy saving health among all nations.

We now commit ourselves with all our connections into thy hands. Guard us through the defenceless hours of sleep from every evil to which we are exposed. If, as life is always uncertain, it should please Thee to call us hence this night, may we awake in glory and be for ever with the Lord; or if thou shouldst continue us in being, may we rise in health and comfort to pay Thee the homage of a grateful heart in a course of cheerful obedience.

In thy favor is life—do THOU bless us and we shall be blessed—safe from every evil, and assured of every good. And prepare us at length for the rest that remains for thy people; in which we shall join the general assembly and church of the first born in ascribing blessing and honor and glory and power to Him that sitteth upon the throne, and to the Lamb for ever and ever. Amen.

LI.—LORD'S DAY EVENING.

Matt. 3*d*, 4*th*, 5*th*, 6*th*, 7*th*. *Ps.* 61*st*, 62*d*, 65*th*. *Heb.* 3*d*. *Isa.* 5*th*. *Acts* 28*th*. *Ps.* 133*d*, 145*th*. *Rom.* 5*th*, 8*th*.

C. M.

This sacred day, Great God, we close,
With gratitude and love,
And bless Thee for the joyful news
Which hails us from above.

May we retain the glorious truths,
Recorded in Thy word,
And with obedient lives adorn,
The doctrine of the Lord.

Ere long we hope to meet and join
The ransomed throng in bliss:
With joy Thy earthly courts will love,
To dwell where Jesus is.

PRAYER.

O God, the heavens declare thy glory. The earth is full of thy riches. The universe is thy temple. Thy presence fills immensity. It is thy pleasure to produce life, and to communicate happiness. From thee we have derived all we are, and all we own; and in thee we live and move and have our being continued. Thy good providence has determined the

bounds of our habitation, and wisely administered all our affairs.

But above all, we bless Thee for the exceeding riches of thy grace, in thy kindness towards us by Christ Jesus. Thanks be unto God for his unspeakable gift, and for the unclouded revelation of Him in the word of truth. There we behold his person and character, his grace and glory. There we see him when rich, for our sakes becoming poor, and dying that we may live; delivered for our offences, and raised again for our justification. May we deeply feel our need of this dispensation, in all its parts, and in all its influences; and with Peter exclaim, Lord, save, I perish; and with the publican, God be merciful to me a sinner.

Convince us of the pollution of sin, as well as of its guilt, that we may not only have our fear excited, but our aversion; that with Job we may see that we are vile; and abhor ourselves, repenting in dust and ashes. May we feel the necessity of renovation as well as forgiveness, in order to our serving and enjoying Thee in time and eternity. O Thou holy God, who hast no fellowship with iniquity, subdue in us the love of sin; create in us a clean heart, and renew in us a right spirit.

May we not be in the number of those who are always learning and never able to come to the knowledge of the truth; but may our hearts be established with grace. May we never rest in a mere system of doctrine, however scriptural, that does not bring salvation, or teach us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in the present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. May we live in the spirit, and may we walk in the spirit; and instead of relying on our own convictions and resolutions, may we be strong in the Lord and in the power of his might.

In all our duties, conflicts and trials, may his grace be sufficient for us. To Him who gives rest to the weary and heavy laden, may we repair in all our spiritual distresses, in all our outward troubles, and in all the dissatisfactions experienced in creature enjoyments. From a world where all is vanity and vexation of spirit, may we retreat to Him who is full of grace and truth; a Friend that loveth at all times; who is touched with the feeling of our infirmities; and who is able to do for us exceeding abundantly above all we can ask or think.

Prepare us for our final hour, and for all the scenes through which we have to pass in the remainder of our pilgrimage. May we know how to be abased, and how to abound. May we learn in whatsoever state we are therewith to be content. May we stand complete in all the will of God.

Do us good by all thy dispensations; and especially sanctify to us all the means of grace. We bless Thee that we have been favored with another sabbath, and have had opportunities of repairing to the sanctuary, to mingle our prayers and praises with the devotions of thy people, and to hear the words of eternal life. We grieve to think that so much of the precious seed sown by thy servants should fall by the wayside, so much upon stony places, and so much among thorns, and that so little fruit is brought forth to perfection. May it appear that we have not received the grace of God in vain; but that thy word in us is like good seed sown in good ground which springeth up and bringeth forth, in some an hundred fold, in some sixty and in some thirty.

And suffer us not to confine our religion to extraordinary occasions; but help us to acknowledge Thee in all our ways. May we never limit our devotion to particular seasons, but be in the fear of the Lord all the day long. May we be godly, not only on the sabbath, but in the week; not only in the house of God, but in our own.

May our piety not be a dress, but a habit; not only a habit, but a nature—a life—the life of God. And at last by thy grace and guidance, may we enter that world where there is no temple, but the glory of God and of the Lamb is the temple thereof. But, O how can we endure to see the destruction of our kindred! O Lord, let those who are united to us by so many ties, be precious in thy sight, and devoted to thy praise. Sanctify and succeed domestic devotion and instruction, discipline and example; and may our houses be nurseries for heaven, from which our churches, as the gardens of the Lord, shall be enriched with trees of righteousness, the planting of the Lord, that he may be glorified. Bless all who are connected with us by religious ties. Save thy people and bless thine inheritance; feed them also and lift them up for ever. Regard us as a nation, inspire all ranks and degrees of men among us with a love to that righteousness which exalteth a nation. Let thy way be known on earth, thy saving health among all nations, through our Lord Jesus Christ.

LII.—MORNING.

Matt. 8*th*, 10*th*, 11*th*, 16*th*, 17*th chapters.* *Ps.* 72*d*, 73*d*, 80*th.* 1*st Kings*, 2*d*, 10*th*, 18*th.* *Prov.* 8*th*, 22*d*, 23*d*. *Rom.* 10*th*, 12*th.*

C. M.

Once more, my soul, the rising day
Salutes thy waking eyes,
Once more, my voice, thy tribute pay
To him who rules the skies.

'Tis he supports my mortal frame;
My tongue shall speak his praise;
My sins would rouse his wrath to flame,
And yet his wrath delays.

Great God let all my powers be thine,
While I enjoy the light;
hen shall my sun in smiles decline,
nd bring a peaceful night.

PRAYER.

Again we lift up our eyes unto the hills from whence cometh our help. Our help is in the name of the Lord God, who made heaven and earth.

Thou art the author of all existence, and the source of all blessedness. We adore Thee for making us capable of knowing Thee; for possessing us with reason and conscience; and for leading us to enquire, Where is God my maker, that giveth songs in the night? We praise Thee for all the information with which we are favored to bring us to thyself; especially the revelation of the Gospel. Here we see thy thoughts towards us, and find that they are thoughts of peace and not of evil. Here we see Thee waiting to be gracious, and exalted to have mercy. Here thou hast told our consciences how the guilty can be pardoned, the unholy can be sanctified, and the poor furnished with unsearchable riches.

May we be found in the number of those who not only hear but know the joyful sound, that we may walk in the light of thy countenance, in thy name rejoice all the day, and in thy righteousness be exalted. May we believe the record, that Thou hast given to us eternal life, and that this life is in thy Son. And since it is not only a faithful saying, but worthy of all acceptation, that He came into the world to save sinners, to Him may we look alone for salvation, knowing

that those who come to him, he will in nowise cast out. We desire to have nothing more to do with sin; and pray to be restored to thy image, as to be reinstated to thy favor. Uphold us in all our doings by thy free spirit; and enable us to run in the way of thy commandments with freedom and delight.

May we cherish simplicity and godly sincerity of character: may we be in reality before God, what we are in appearance before men—Israelites indeed in whom is no guile. May we not be looking back after the forbidden follies and vanities of the world, but with our affections set on things that are above, walk worthy of him who has called us to his kingdom and glory.

And while we are partakers of thy grace, may we be also the dispensers of it. Freely having received, may we freely give. May we feel it to be the sublimest satisfaction, and count it the greatest reward, to save a soul from death, and to hide a multitude of sins, and while professing to do good may we be prepared to bear evil. May we consider Him who endured the contradiction of sinners against himself; and if reviled, revile not again; or if opposed or slighted, never grow weary in well-doing.

But we bless thee that the lines are fallen to us in pleasant places. We are strangers to the sufferings of those who have gone before us; and cannot only sit ourselves, but call every man his neighbor, under the vine and under the fig-tree. May we avail ourselves of our opportunities, and unite with those around us to taste and see that the Lord is good while it is called to day, knowing how soon the night of death cometh when no man can work. O God,count us worthy of this calling, and fulfil in us all the good pleasure of thy goodness and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in us and we in him, according to the grace of our God and the Lord Jesus Christ. Amen.

LIII.—MORNING.

Mark 2*d*, 7*th*, 10*th*, 12*th chapters. Ps.* 84*th*, 85*th*, 90*th.* 2*d Kings*, 2*d*, 4*th chapters. Num.* 12*th*, 14*th chapters. Sam.* 1*st*, 2*d*, 3*d chapters.* 1*st Cor.* 13*th*, 15*th chapters.*

C. M.

Lord of my life, O may Thy praise
Employ my noblest powers,
Whose goodness lengthens out my days
And fills the circling hours.

Preserved by thine almighty arm
I passed the shades of night,
Secure and safe from every harm
And see returning light.

O Let the same almighty care
My waking hours attend:
From every danger, every snare,
My heedless steps defend.

Smile on my minutes as they roll,
And guide my future days:
And let Thy goodness fill my soul
With gratitude and praise.

PRAYER.

O Lord, Thou art good, and thou doest good. Thou hast revealed thyself as nigh unto all that call upon Thee in truth. May we who now address thee be found the heirs of this promise; suffer us not to incur the reproach of drawing near to thee with the mouth and honoring thee with our lips, while our hearts are far from thee. Unite our hearts to fear thy name; and grant that we may worship thee in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh.

We remember that we are sinners, and acknowledge the multitude and aggravations of our offences. Conscious not only of the reality, but the greatness of our guilt, we could indulge no hope, hadst not Thou exhibited thine infinite benevolence and revealed a Mediator, in whom Thou art reconciling the world unto thyself, not imputing their trespass unto them.

Thou hast not left thyself without witness, in that Thou hast been doing us good, and giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness. But herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Blessed be thy name, we have all the certainty we could desire, that with Thee there is mercy. THAT mercy the publican sought and found: THAT mercy has never disappointed any that trusted in it; THAT mercy at this very moment cries to us, Ask and it shall be given YOU, seek and ye shall find.

O Lord, we avail ourselves of thine invitation, and plead thy promise! According to the multitude of thy tender mercies blot out our transgressions. Create in us also a clean heart, and renew a right spirit within us. O visit us with thy salvation, in the illumination of the mind, and the sanctification of the life; in all the comforts of the Holy Ghost, and in all the fruits of the Spirit. May we willingly obey all thy commands, and cheerfully submit to all thy appointments. In the annihilation of self-will, and in the temper of implicit devotedness, may we, as to every duty, say, Lord, what wilt thou have me to do? And as to every event, Here I am, do to me what seemeth thou good, and enable us to maintain a christian temper and behaviour in all the changing scenes of providence, that all things may work together, if not for our gratification, yet for our good.

May we disengage ourselves from the present evil world, and be received and acknowledged as the sons and daughters of the Lord Almighty. May the righteous be our attraction and delight; and though few in number, and despised by the foolish and wicked, may we go with THEM, because God is with them: and like Moses, may we choose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season.

By thy mercies we renew this morning the consecration of ourselves to thy service. Go forth with us into the concerns of the day. Keep us in all our ways. Uphold our goings therefore in thy word, and let no iniquity have dominion over us. May we abstain from all appearance of evil; and the very God of peace sanctify us wholly: and may our whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ.

And to God only wise, the Father, the Son and the Holy Ghost, be ascribed all honor and praise for ever and ever. Amen.

LIV.—MORNING.

Matt. 18*th*, 19*th*, 20*th*. *Ps.* 91*st*, 98*th*. *Eccl.* 12*th*. 2 *Ch.* 6*th*, 7*th*. *Sam.* 4*th*, 5*th*. 2*d Cor.* 5*th*, 6*th*.

7's.

Now the shades of night are gone;
Now is passed the early dawn;
Lord we would be thine to day;
Drive the shades of sin away.

Make our souls as noon-day clear;
Banish every doubt and fear;
In Thy vineyard, Lord, to day,
We would labor, we would pray.

When our work of life is past,
O receive us all at last;
Labor then will all be o'er,
Sin's dark night will be no more.

PRAYER.

O God, thou art the creator, the upholder, and the proprietor of all things. Thy dominion is everlasting and universal. Thou doest according to thine own will in the armies of heaven, and among the inhabitants of the earth: none can stay thy hand, or say unto Thee, What dost Thou?

We cannot escape from thy presence or control, nor do we desire it. It is our privilege that we are under the agency, not only of omnipotence, but righteousness, wisdom, and love. Thou hast commended thy love toward us, in that while we were sinners Christ died for us. He that spared not his own Son but delivered Him up for us all—how shall He not with Him also freely give us all things? Here may all our fears drop off from our minds; here may we be filled with everlasting consolation and good hope through grace.

May there be a real and living union between our souls and Him, that quickened together with Christ, we may be raised up, and made to sit with Him in the heavenly places. And to thee, our heavenly Father, and to thy Son Jesus Christ our Saviour, and to the Holy Spirit, our Comforter, one God, be praises evermore. Amen.

LV.—MORNING.

Luke 2*d*, 3*d*, 6*th*, 7*th*, 9*th*. *Gen.* 6*th*, 7*th*, 8*th*. *Job* 1*st*, 28*th*, 29*th*. *Gal.* 5*th*, 6*th*.

C. M.

A thousand precious gifts O Lord,
Our daily thanks employ;
Nor is the least a thankful heart
That tastes those gifts with joy.

Through every period of our life,
Thy goodness we'll pursue;
And after death in distant worlds
The glorious theme renew.

Through all eternity to thee
A joyful song we'll raise;
But O eternity's too short
To utter all thy praise.

PRAYER.

Our voice shalt Thou hear in the morning, O Lord; in the morning alone, and in our family, will we direct our prayer unto Thee and will look up. How well does it become us to be thankful! Many during the past night have had no place where to lay their head. Many, the victims of disease, have been full of tossing to and fro, until the dawning of the day; so that their bed has not comforted them, nor their couch eased their complaint. Many have been deprived of rest while watching over their connections in pain and sorrow. How many have slept the sleep of death, and will not awake till the heavens are no more. Others, whose lives are prolonged, have risen to be surrounded with want and wo; and thousands who have all things richly to enjoy, have risen only to live another day without God in the world.

And why is not this the case with us? Thou, O God, hast remembered and distinguished and indulged us. Bless the Lord, O MY soul, and all that is within me bless his holy name. O magnify the Lord with me, and let us exalt his name TOGETHER.

And thy mercies have been new every morning; yea, every morning. All our desires have not been gratified; but it was love that denied us, when the accomplishment of our wishes would have proved our ruin or our injury. We have had our trials, but they have been few compared with our sins; they have been attended with numberless alleviations; and when we have kissed the rod, it has fallen out of thy hand. Thou hast often wiped away our tears, and restored peace to thy mourners. Thou hast never chastened

us but for our profit. We already see the design of many of our griefs, and can say, It is good for me that I have been afflicted: and in all other cases, where darkness yet clouds the dispensation, we desire to walk by faith. We believe that Thou hast done all things well, and that thy work is perfect.

But O, what do we owe Thee for the word of thy truth, the throne of thy grace, the Son of thy love—thy unspeakable gift! What do we owe Thee, if we have any reason to hope that we are in Christ, and free from all condemnation; and that when He who is our life shall appear, we shall also appear with Him in glory, and be for ever with the Lord!

Surely, a gratitude becomes us that will not evaporate in a morning acknowledgment with the lip, but such as will keep us in the fear of the Lord all the day long, and lead us to ask, What shall I render unto the Lord for all his benefits towards me? We therefore by the mercies of God present our bodies a living sacrifice, holy and acceptable unto Thee, which is our reasonable service.

And now, O Thou author of all good, we come to Thee for the grace another day will require—the grace its duties will require—the grace its events will require; for we know not when we leave our apartments in the morning what a day will bring forth. But we know that we are stepping into a wicked world, and that we carry about us an evil heart: we know that without Thee we can do nothing; and we know that there is nothing with which we shall have any concern in the day, however harmless in itself, but may prove an occasion of sinning, and falling, unless we are kept by the power of God. We therefore desire to pray ourselves out of our own keeping, into thy keeping. Hold Thou us up and we shall be safe. Preserve our understandings from the subtilty of error; our affections from the love of idols; our senses from the ungovernable impressions of outward objects; our character from every stain of vice; our profession from every appearance of evil; and may the God of peace sanctify us wholly, and may our whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ.

May we engage in nothing in which we cannot implore thy blessing, and to which we cannot welcome thy inspection. Prosper us in our lawful undertakings, or prepare us for disappointment. Give us neither poverty nor riches. Feed us with food convenient for us; lest we be full and deny Thee,

and say, Who is the Lord? or lest we be poor and steal, and take the name of our God in vain.

May every creature be good to us, being sanctified by the word of God and prayer. Teach us how to use the world as not abusing it. Enable us to improve our talents and to redeem our time. May we walk in wisdom towards them that are without, and in kindness towards them that are within: and do good to all men as we have opportunity, especially unto them who are of the houshold of faith.

And unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy—to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.

LVI.—MORNING.

John 9*th*, 10, 11*th*, 12*th*. *Job* 6*th*, 7*th*, 9*th*. *Num.* 16*th*, 20*th*, 23*d*. *Jud.* 5*th*. *Ruth.* 1*st*, 3*d*, 4*th*. *Job* 40*th*, 41*st*, 42*d*. *Eph.* 2*d*, 4*th*.

L. M.

My God, how endless is Thy love!
Thy gifts are every evening new;
And morning mercies from above
Gently distil like early dew.

Thou spreadst the curtains of the night,
Great Guardian of my sleeping hours:
Thy sovereign word restores the light,
And quickens all my drowsy powers.

I yield my powers to Thy command;
To Thee I consecrate my days;
Perpetual blessings from Thy hand,
Demand perpetual songs of praise.

PRAYER.

O Thou, who wast, and art, and art to come, the Almighty. Thou art the Creator of the ends of the earth. Thou art OUR Maker, and not only the framer of our bodies, but the former of our souls—For there is a spirit in man, and the inspiration of the Almighty giveth him understanding. May we remember that Thou madest us upright, but that we have sought out many inventions. Let us not forget what we are, what we deserve, and what we want in our present state.

Nor let us be ignorant of the provisions of thy mercy and grace; nor of Him in whom it hath pleased Thee that all fulness should dwell. In all our outward troubles, and in all our spiritual distress, He is the hope and the consolation of Israel. May we receive the record, that Thou hast given to us eternal life, and that this life is in thy Son. To Him may we always look for relief, and to Him ONLY; persuaded that there is none other name given under heaven among men whereby we must be saved. We know from thy word, that He came by water and by blood; as these were not severed in their effusion from the cross, may they never be separated in our creed and our experience. May we be equally convinced of the guilt and the pollution of sin; may we alike feel our need of the Prince and the Saviour, and implore of Him repentance as well as forgiveness. May we love holiness and be pure in heart. O that our feet were directed to keep thy statutes! O that we had the same mind in us, which was also in Christ Jesus, and were enabled to tread in his steps, who has gone before us in every path of duty and trial!

As long as we are in the world, keep us from the evil; and may we be always alive and awake to discharge every obligation resulting from our condition in life and the particular events of thy providence.

We would not be at our own disposal, but rejoice to think we are under the care of one who is too wise to err, and too kind to injure. However ignorant of the future, we will trust and not be afraid; and begin, even in this vale of tears, the song we hope for ever to sing—Marvellous are thy works, Lord God Almighty; just and true are all thy ways, O Thou King of saints!

Thou hast been pleased again to renew our time and our strength and our comforts; help us to renew our purposes and resolutions to obey and serve Thee. In all our ways may we this day acknowledge Thee, and do Thou direct our paths. Let thy presence go with us, and thy free Spirit uphold us.

May we scandalise none by our temper or conduct, but recommend and endear the religion we profess, to all around us. May we decline no opportunity of usefulness that our circumstances may present. May we not withhold good from him to whom it is due, when it is in the power of our hand to do it. May we dread the sentence, Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and not be heard. May we therefore be merciful, ready to communicate, feeling the grace of our Lord Jesus Christ, who when rich for

our sakes became poor, that we through his poverty might be rich.

Let those who are advanced in years be anxious to bring forth fruit in old age. Let those who are in the midst of life abide with God in their calling; and while they are not slothful in business, may they be fervent in spirit, serving the Lord. And O, preserve the young from the snares and temptations of youth. May they be sober-minded. If sinners entice them, let them not consent. With the infidel and the vicious, and the despiser of the sabbath, may they not go, lest they learn of their ways, and get a snare to their souls. Let them say, I am a companion of all them that fear Thee, and choose that good part which shall not be taken away from them.

Bless us as a nation, in all the dependencies and interests of the country; in all its civil and sacred institutions. Let glory dwell in our land, and upon all the glory may there be a defence.

We rejoice that Thou wilt have all men to be saved and come to the knowledge of the truth; and that Jesus Christ gave himself a ransom for all to be testified in due time.

Call in the Jews with the fulness of the Gentiles. Say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth. Bless all those who by their exertions and sacrifices are proving the sincerity of their prayers for the spread of the Redeemer's cause; and let many run to and fro, and knowledge be increased, till all shall know Thee, from the least even to the greatest.

Our Father who art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

LVII.—EVENING.

John 13*th*, 14*th*, 15*th*. *Acts* 1*st*, 2*d*, 3*d*, 4*th*, 5*th*. *Hos.* 13*th*, 14*th*. *Job* 11*th*, 14*th*. *Eph.* 5*th*, 6*th*. *Jam.* 1*st*, 4*th*.

L. M.

Glory to Thee my God this night
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath the shadow of Thy wings.

Forgive me Lord for Thy dear Son,
The ills that I this day have done;
That with the world, myself, and Thee,
I ere I sleep at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise, glorious at the awful day.

PRAYER.

O Lord, in the plenitude of thy goodness, again we approach thy throne of grace; another day of mercies calls for renewed expressions of gratitude and praise. We praise thee that our lines have fallen to us in pleasant places, and that we have a goodly heritage; that plenty fills our borders; that civil and religious liberty are secured to all; that the word of life is freely distributed and the Gospel preached to the poor. May we remember that our responsibilities are commensurate with our blessings. Impart to us a more intimate knowledge of our own hearts, their evil propensities and their need of restraining and sanctifying grace. Conscious of our weakness and guilt, may we find a refuge in the strength and righteousness of Christ, and rejoice that he is able to save to the uttermost all who come to God by him.

Bless every member of the family, in the relations we mutually sustain. May we assist in each others duties, and share each others joys and sorrows. May the ties of kindred which bind us together, be strengthened by those of grace; and may we be distinguished as a family serving thee.

Be gracious to our absent relations and friends. Grant prosperity to the churches of the Saviour throughout the world. Let success attend every effort to spread the Gospel; and let the whole earth be filled with thy glory. "Our Father," &c.

LVIII.—EVENING.

Luke 10*th*, 11*th*, 12*th*, 13*th*. *Ps.* 102*d*, 150*th*. *Prov.* 1*st*, 3*d*, 4*th*. *Eze.* 6*th*, 15*th*. *John* 17*th*, 18*th*, 19*th*, 20*th*. *Phil.* 2*d*, 3*d*. 1 *Pe.* 1*st*, 2*d*, 4*th*.

S. M..

The day is past and gone,
The evening shades appear;
O, may we all remember well
The night of death draws near.

We lay our garments by,
Upon our beds to rest;
So death will soon disrobe us al.
Of what we here possess.

And if we early rise,
And view the unwearied sun
May we set out to view the prize
And after glory run.

And when our days are past,
And we from time remove,
O may we in thy bosom rest
The bosom of thy love!

PRAYER.

O thou, incomprehensible Lord God, to whose sight all things are naked and open; and who knowest the state and character of every individual before thee, let not any of us approach thee with our lips, while our hearts are estranged from thy grace and love; but enable us under a deep conviction of our guilt and helplessness, to draw nigh unto thee in faith and hope pleading the name of Jesus Christ our Lord, who ever liveth to make intercession for us.

Without this way of access into thy presence, we could not presume to lift up our eyes unto thee; but encouraged by the revelation of mercy in Christ, we desire to take shelter in him, acknowledging that there is salvation in no other. Help us not only to discern his personal glory, and to confess before man that he is our Lord and our God; but likewise his mediatorial fulness, who was made sin for us, that we might be made the righteousness of God in him; help us cordially to resign ourselves to his gracious authority and wise dispentations, making him the sole object of our faith and hope, and yielding ourselves to the guidance of his word and providence. Look down, O Lord, in mercy upon thy whole church. May it be established, strengthened, and settled in the faith of the everlasting gospel. Carry on the work of thy grace among the children of men; let such as shall be saved be added daily to thy church; send forth the glad tidings of great joy to Heathen and Mohamedan lands; regard in mercy thine own ancient people Israel, and hasten the time when the

wilderness shall be turned into the garden of the Lord; when all flesh shall see the salvation of our God. And now, O heavenly Father, while we bless thee for all the mercies of the past day, we beseech thee to renew thy mercies to us, and to spread thy protecting wings around us during the dark and silent hours of the night; and should it please thee to raise us up in health and safety to see the light of another day, lift up also the light of thy countenance upon us, that we may walk before the Lord in the light of the living. "Our Father," &c.

LIX.—EVENING.

Acts 6*th*, 7*th*, 8*th*, 9*th*, 10*th*, 12*th*, 13*th*. *Prov.* 8*th*, 30*th*, 31*st*. 2 *Sam.* 1*st*, 7*th*. *Isa.* 40*th*, 52*d*, 53*d*,. *Col.* 3*d*, 4*th*. 1 *Thess.* 5*th*. 2*d Tim.* 2*d*. 1*st John* 1*st*, 2*d*, 3*d*.

7's.

In all my ways O God,
I would acknowledge Thee,
And seek to keep my heart and house
From all pollution free.

Where'er I have a tent,
An altar will I raise;
And thither my oblations bring,
Of humble prayer and praise.

PRAYER.

O Thou, in whose presence angels bow and archangels veil their faces, enable us to serve Thee with reverence and godly fear. O Thou, who art a spirit, and requirest truth in the inward parts, help us to worship Thee in spirit and in truth. O righteous Father, we would not come to Thee harboring the love of any sin in our bosoms; for Thou has assured us, that if we regard iniquity in our hearts Thou wilt not hear us. We must address Thee as sinners; but we acknowledge our transgression, and our sin is ever before us; we desire to have nothing more to do with idols; we hate every false way; and long to be Israelites indeed in whom is no guile.

Nor would we, O God, appear in thy presence indulging a worldly temper, and seeking after an abundance of those things that afford no satisfaction in the possession, and perish in the using. After all these things do the Gentiles seek, and

our heavenly Father knoweth what things we have need of before we ask Him, and will administer them as our wants and welfare may require. We are hastening towards an hour which will show us the vanity of all earthly pursuits and possessions. When a few more suns have rolled over us, it will be a matter of indifference whether we have been rich or poor· successful or disappointed in our enterprises; admired of our fellow creatures, or despised! But it will be of eternal moment to us, that we have mourned for sin; that we have hungered and thirsted after righteousness; that we have loved the Lord Jesus Christ in sincerity, and gloried in his cross.

May these objects therefore, however despised of men, engross our chief solicitude. May we labor for that meat which endureth unto everlasting life; may we lay up treasure in heaven; may we seek the honor that cometh from God only. Deliver us from the condemnation of the law, and the bondage of corruption, and bring us into the glorious liberty of the children of God. Justify us freely from all things, and renew us in the spirit of our minds. Produce in us those principles and dispositions which will render thy service perfect freedom; and make it our meat to do the will of our heavenly Father, and to finish his work. Amen.

LX.—EVENING.

Acts 14*th*, 16*th*, 18*th*, 20*th*. *Joel* 2*d*. *Mic.* 4*th*, 6*th*. *Na.* 1*st*, 2*d*, 3*d*. *Isa.* 55*th*. *Heb.* 1*st*, 2*d*, 4*th*. 1 *John* 4*th*, 5*th*.

C. M.

On thee, each morning, O my God,
My waking thoughts attend,
In whom are founded all my hopes,
In whom my wishes end.

When evening slumbers press my eyes,
With thy protection blest,
In peace and safety I commit
My weary limbs to rest.

My soul in pleasing wonder lost
Thy boundless love surveys,
And fired with grateful zeal prepares
The sacrifice of praise.

PRAYER.

O God, the day is thine; the night also is thine. Thou

makest the outgoings of the morning and evening to rejoice. The heavens declare thy glory; the earth is full of thy riches, and so is the great and wide sea. Thou art the maker, and sustainer, and proprietor of all things. We are the creatures of thy power, and the beneficiaries of thy bounty. But we have sinned against heaven and before Thee, and are not worthy of the least of all the mercies, and of the truth which Thou hast showed us. We are of those that have resisted the dictates of our consciences: the demands of thy law; the admonitions of thy providence; and the calls of the gospel of peace. And we deserve that thy wrath should come upon us as the children of disobedience.

Yet we are in the land of the living and under a dispensation of hope. We flee for refuge to that dear Saviour who said, Deliver from going down into the pit, I have found a ransom; and who himself bore our sin in his own body on the tree. O that we may be found in Him, and know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. May we not only be justified by his blood and saved from wrath through Him: but may we derive from Him an influence that shall change us into his own image, from glory to glory, as by the Spirit of the Lord.

Deliver us, we pray Thee, from the views and dispositions of men of the world who have their portion in this life May we never look for that on earth, which can only be found in heaven. Born from above and bound for glory, may we feel the heart of a stranger, and pass the time of our sojourning here with fear; knowing that here we have no continuing city. Amen.

LXI.—EVENING.

Luke 14*th*, 15*th*, 16*th*, 17*th*, 18*th*. *Acts* 21*st*, 22*d*, 23*d*, 24*th*. *Ps.* 103*d*, 125*th*. *Deut.* 4*th*, 5*th*, 9*th*, 10*th*, 11*th*, 22*d*. *Josh.* 4*th*, 5*th*, 6*th*. *Job* 21*st*, 23*d*, 36*th*, 37*th*, 38*th*, 39*th*. *Heb.* 12*th*. *Rev.* 21*st*, 22*d*.

L. M.

Thus far the Lord hath led me on,
Thus far His power prolongs my days,
And every evening shall make known
Some fresh memorial of His grace.

Much of my time has run to waste.
And I perhaps am near my home;
But He forgives my follies past,
He gives me strength for days to come.

I lay my body down to sleep;
Peace is the pillow for my head;
While well-appointed angels keep
Their watchful stations round my bed.

Thus when the night of death shall come,
My flesh shall rest beneath the ground,
And wait Thy voice to rend my tomb,
With sweet salvation in the sound.

PRAYER.

God over all, blessed for evermore! We desire to acknowledge thy Being and agency, to adore thy perfections, and to admire the works of thy hands. Thou hast made summer and winter. Thou hast appointed the moon for seasons, and the sun knoweth his going down. The day is thine; the night also is thine; and thou makest the outgoings of the morning and evening to rejoice. To that throne, from which none were ever repulsed or sent empty away, we again approach for mercy and grace to help in time of need. Let our prayer come before thee as incense, and the lifting up of our hands as the evening sacrifice. Preserve us from formality in these exercises, in which we daily engage; and alarm our fears lest we should provoke thee to say, In vain do they worship me.

For this purpose, enable us to realize thine all-seeing eye; to remember with WHOM we have to do, and WHAT we have to do with Him. May we deeply feel the guilt of the sins we confess, and hunger and thirst after the blessings we implore. And while we review the numberless blessings we have received from thy hands, may we be more than ever sensible of our unworthiness, that our hearts may be unfeignedly thankful, and that we may be disposed to show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and walking before Thee in holiness and righteousness all our days.

We bless Thee this evening as the preserver of men. Another day has been added, by thy good providence, to the season of thy long suffering, and the time of our preparation for eternity. We lament that the design of our being placed and continued here has been so imperfectly subserved, that in so many things we have offended, and in all come short of the

glory of God. If where much is given much will be required. and the servant who knew his Lord's will and did it not, shall be beaten with many stripes—O Lord, if Thou shouldst mark OUR iniquities, O Lord, who shall stand? We cannot answer Thee for one of a thousand of our transgressions: the review of a single day is enough to plunge us into despair—our only relief is, that there is forgiveness with Thee, and that with Thee there is plenteous redemption.

But while we hope in thy mercy, we would not abuse it. We would not sin that grace may abound, or be evil because Thou art good. But since Thou art good and ready to forgive, we would the more ingenuously grieve that ever we have offended a Being so worthy of our devotedness, and be the more concerned in future to walk so as to please Thee.

Create in us a clean heart, and renew a right spirit within us. Set a watch, O God, upon our mouth; keep the door of our lips. And in simplicity and godly sincerity, not with fleshly wisdom, but by thy grace, may we have our conversation in the world, and in the church and in the family.

We again commend ourselves to thy care. As Thou hast been through the day our sun and our shield, be Thou through the night our shade and our shield. Undisturbed by anxieties, unalarmed by fears, undistressed by pain or indisposition, may we retire and enjoy repose. Remind us, by putting off our garments and lying down to sleep, of putting off the body, and sleeping in the grave, the house appointed for all living. Prepare us for the night of death, the morning of the resurrection, and the day of judgment.

And all we implore is through the mediation of Him who bore the sins of many, made intercessions for the transgressions, to whom with the Father and the Holy Spirit be endless praises. Amen.

PART SECOND.

PUBLIC AND OCCASIONAL WORSHIP.

LXII.—DEDICATION OF A PLACE OF WORSHIP.

O worship the Lord in the beauty of holiness: fear before him all the earth. *Ps.* 96 : 9. *Ps.* 99 : 5. *Ps.* 40 : 16.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Praise ye the Lord: praise God in his sanctuary: praise him in the firmament of his power. *Ps.* 95 : 1. *Ps.* 150 : 1.

Enter into his gates with thanksgiving, and into his courts with praise. The Lord loveth the gates of Zion more than all the dwellings of Jacob. *Ps.* 100 : 4. *Ps.* 87 : 2.

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars O Lord of hosts, my King and my God. *Ps.* 84 : 1, 2, 3.

Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing. Blessed are they that dwell in thy house: they will be still praising thee. Selah. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. *Ps.* 92 : 13, 14. *Ps.* 84 : 4, 10.

If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sakes I will now say, Peace be within thee. Because of the

house of the Lord our God, I will seek thy good. *Ps.* 137 : 5. *Ps.* 137 : 6. *Ps.* 122 : 6, 7, 8.

See also Ps. 92 : 13. 84 : 4, 10. 2 Chron. 6 : 12, 14, 21, 28–41. Ps. 87 : 5, 6. 137 : 5. Rev. 29 : 11–27.

C. M.

To thee this temple we devote,
Our Father and our God;
Accept it thine and seal it now
Thy spirit's blest abode.

Here may the prayer of faith ascend,
The voice of prayer arise,
O may each lowly service prove
Accepted sacrifice.

Peace be within these sacred walls;
Prosperity be here;
Long smile upon thy people here,
And evermore be near.

PRAYER.

We praise thee O God, for the institution of social, as well as private and family worship. Ancient Patriarchs reared an altar in every place of their sojourn, and with their families and numerous dependents called upon the name of the Lord. By thy command, Solomon built a temple in Jerusalem, where priests and Levites were appointed to minister, and the tribes of Israel worshiped many centuries. And to extend and render available to all the means of social worship, synagogues were built throughout all the land of Israel, and in the towns and cities of the Jews. And thou didst love the gates of Zion, and the homage of worshiping assemblies, more than all the dwellings of Jacob, or acts of private devotion. We thank thee that under more simple and versatile forms, the institution of public worship has been continued under the new dispensation. In an upper chamber, in a cave of the mountains or by the river's side; under the open canopy of heaven; in a tent, a homely edifice, or a gorgeous temple; wherever two or three meet together in thy name, may be found the house of God—the gate of heaven. We thank thee for the endearing attractions of thy house as a centre of conciliation of peace and fellowship among men, as a refuge to the perplexed, the afflicted and the sorrowing—as a stronghold of safety to the weak the defenceless and the tempted,—as an Ebenezer of gratitude—as a bethel to a pilgrim race. We praise thee that thy way

is in the sanctuary, and there mankind may study thy providence, thy will and thy mercy. We thank thee that thou art known in the sanctuary, and those who wait upon thee there in the homage of sincere worship, obtain juster views of thy character and perfections, and of man's dependence and obligations, than were obtained by ancient philosophers in their most profound investigations and their highest illumination. O may an institution so important be universally observed in our own and in all lands. Through it may the sabbath be rescued from its fearful desecration, and elevated to its highest moral use among us. O let not the sabbath in our land be degraded to a holiday; let not mount Zion be turned into the devil's play-ground! May the people praise thee O God, may they call the sabbath a delight, the holy of the Lord, honorable, and may they honor it. As it returns may they exclaim to each other, through all our rural districts, our villages, and our cities, "Come, let us go up to the house of the Lord in company; let us enter his gates with thanksgiving and his courts with praise. O may we often long to appear before thee in the homage of worship. As the hart panteth after the water brooks, so may our souls pant after thee, O God. O may we be blessed with a place in thy house all the days of our lives, and choose to be even door keepers in the house of God rather than enjoy the highest privileges and distinctions conferred in alliances and associations of the wicked. O thou who didst dwell in the bush and wast shadowed forth by the Shekinah in the temple, consecrate this place to thyself by the special manifestation of thy presence. Here may the estranged find peace with men and with God. Here may the sorrowing find consolation, and experience the blessing of sanctified afflictions. Here may the young, and the tempted, find succor and defence, and infirm virtue be strengthened. Hither may men bring their offerings of gratitude, and taking the overflowing cup of salvation, gatefully call upon the name of the Lord. Here may earth's pilgrims find a bethel, and hither may grateful remembrances turn from different parts of the world, and from the latest sections in the journey of life. Here may back-sliders be reclaimed to their profession, and may it be said of many that they were born of the spirit here. May the gospel in its purity ever be proclaimed here. May the discipline of the christian church be faithfully administered

here. May thy name rest upon it, for a glory and a defence. "Our Father" &c.

LXIII.—CONSTITUTION OF A CHURCH.

By one Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one spirit. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith one Baptism; one God and Father of all, who is above all, and through all, and in you all. Wherefore when he (Jesus) ascended up on high, he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: For the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ: that we may grow up into him in all things which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part making increase of the body, unto the edifying of itself in love. 1 *Cor.* 12 : 13. *Eph.* 4 : 4, 5, 6, 8, 11, 12, 14, 15, 16.

Touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. 1 *Thess.* 4 : 9. *John* 13 : 34, 35.

Follow after the things which make for peace, and things wherewith one may edify another. Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. *Rom.* 14 : 19. *Eph.* 4 : 1, 2, 3.

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And consider one another to provoke unto love and to good works. *Col.* 3 : 16. *Heb.* 10 : 24.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through

the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen. *Heb.* 13 : 20, 21.

See also. Rom. 12 : 6–16. Matt. 5 : 13–16. Eph. 1 : 3. 20–23. Eph. 2 : 18–22. 1 Tim 3 : 15. 1 Cor. 3 : 9, 11. 1 Pet. 2 : 7 Ps. 122 : 6–8. 125 : 1, 2. Ps 133 : 1, 2, 3.

C. M.

Planted in Christ, the living vine,
This day with one accord,
Ourselves, with humble faith and joy,
We yield to thee, O Lord.

Joined in one body may we be:
One inward life partake;
One be our heart: one heavenly hope,
In every bosom wake.

In prayer, in effort, tears and toils,
One wisdom be our guide;
Taught by one Spirit from above,
In thee may we abide.

PRAYER.

O God, of whom the whole family in heaven and earth is named, who art the father and sovereign of the great company of the redeemed, and who hast declared that the gates of hell shall never prevail against thy church, and in order to its preservation and efficiency, hast ordained the establishment of separate congregations of thy people, to assemble for thy worship; to celebrate thine ordinances; to watch over each other in love; and to hold up the standard of the truth, that those who dwell in their midst may behold its beauty, and be attracted by its influence; bless thy people who are here united together in this holy enterprise, and in this heavenly fraternity. May the union into which they have entered be profitable and lasting; may each member thereof be numbered among the living in Jerusalem; may their piety be sincere, enlightened, and diffusive; may they be blessed with internal harmony; may no root of bitterness spring up to trouble them; may no false doctrine find admission into their ranks; but may they keep the unity of the spirit in the bond of peace, all men confessing that they are thy disciples by the love they have for each other. Especially would we entreat thy blessing to rest upon the office-bearers; may the deacons be men full of faith and of the Holy Spirit; and may the pastor, be endowed with the fullness of the blessing of

the gospel of peace; may he take heed to himself and to the flock over which the Holy Spirit has made him an overseer, feeding it with the true bread of life, and guarding it with vigilance from every false way.

And while thou art blessing them in their various relations to each other, and in the increase of their personal piety and devotedness; let them be permitted to see thy glory in the conversion of the ungodly: make the word preached the power of God to the salvation of many souls; and increase thy people with men as a flock. "Our Father," &c.

LXIV.—CHURCH DISCIPLINE.

Peter said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven. If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. *Matt.* 18 : 21, 22. *Luke* 17 : 4.

We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself. *Rom.* 15 : 1, 2, 3.

If a man be overtaken in a fault ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the church, let him be unto thee as a heathen man, and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. *Gal.* 6 : 1. *Matt.* 18 : 15–18.

Now we exort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. For yourselves know how you ought to follow us: and if any man obey not our word, by this epistle, note

that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother. We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us. 1 *Thess.* 5 : 14. 2 *Thess.* 2 : 7, 14, 15, 11, 6.

See also, 1 Cor. 5 : 1–5. 2 Cor. 2 : 5–10. Ps. 122 : 6–8. 133 : 1–3.

C. M.

How sweet, how heavenly is the sight,
When those that love the Lord
In one another's peace delight,
And thus fulfil His word!

When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love!

PRAYER.

O Thou, who alone art King in Zion, Thou hast declared that whatsoever is bound by thy church on earth, in the execution of its legitimate duties, is bound also in heaven, we trust that on this solemn occasion thou hast given us that wisdom which is profitable to direct, and that we have been actuated by that love which beareth all things, believeth all things, hopeth all things, endureth all things, consistent with the honor of God, and the welfare of thy kingdom.

We mourn before thee, the necessity on our part for exercising those powers with which as a church thou hast entrusted us, in the withdrawal of our fellowship from one, whom we have looked upon as a fellow heir of the grace of life, whom we have rejoiced over as one we believed to have found mercy, and whose fellowship with us we fondly hoped would be continued. O grant that this afflictive circumstance may have its desired effect, in the repentance and restoration of the offender; let the commission of sin be succeeded by godly sorrow, and indifference be followed by earnestness and prayer; let the backslider yet be reclaimed; let the lost yet be found; let the dead yet be made alive.

And as thou hast permitted this humiliation and sorrow to rest upon us as a church, help us to profit by it in the increase of our vigilance and devotion; may we each enter upon a

close and heartfelt examination of ourselves as in the sight of God—may we arise and strengthen the things that remain that are ready to die—may we consider ourselves, lest we also be tempted, and watch and pray that we enter not into temptation; and do thou increase us in every good word and work to do thy will, that we may be living epistles of Christ, known and read of all men, that when the chief Shepherd shall appear, we may receive a crown of life. And now, &c.

LXV.—ORDAINATION OF PASTOR.

When he (Jesus) ascended up on high, he gave some, apostles: and some, prophets: and some, evangelists: and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *Eph.* 4 : 8, 11, 12, 13.

A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exort and to convince the gainsayers. *Tit.* 1 : 8, 9.

O man of God, follow after righteousness, godliness, faith, love, patience, meekness. 1 *Tim.* 6 : 11.

In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive: but be gentle unto all men, apt to teach patient, in meekness; instructing those that oppose themselves. *Titus* 2 : 7, 9. 2 *Tim.* 2 : 15, 23, 24, 25.

Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine: continue in them: for in doing this, thou shalt both save thyself and them that hear thee.

I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom; preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. 2 *Tim.* 4 : 1–5.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. 1 *Tim.* 6 : 13, 14.

See also. Jer. 3 : 15. 23 : 2. 3. Matt. 23 : 8. Acts 14 : 21, 23. Titus 1 : 5–9. 2 Tim. 2 : 1—6. 1 Tim. 4 : 6, 11. 5 : 21. 6 : 13, 14, 20.

C. M.

'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
And filled a Saviour's hands.

They watch for souls, for which the Lord
Did heavenly bliss forego,
For souls which must forever live
In rapture or in woe.

PRAYER.

God over all, blessed forevermore: in former ages thou wast made known to the people, as the God of Abraham, of Isaac and of Jacob. But in these last days thou hast revealed thyself to us as the Father of our Lord Jesus Christ, by whom thou hast made the worlds, and ruled the universe, and who now thou hast placed as a King on thy holy hill of Zion. His name is above every name that is named on earth or in heaven. Thy saints bless him; angels worship him; and devils fear his power. He shall reign till he shall have put all enemies under his feet: and delivered the last of his chosen people from

this present evil world, and conducted them to mansions on high: for his kingdom is an everlasting kingdom, and to his dominion there shall be no end! We rejoice that we live under this reign of grace: that men are commanded to go into all the world and preach the gospel to every creature, and proclaim the remission of sins in Christ's name among all nations, that he may become the author of eternal salvation to all that believe on him: that churches are gathered in his name: and that an order of pastors, teachers and evangelists has been appointed for edifying the body of Christ, and perfecting the saints in love: that age after age thou hast counted men worthy, putting them into this ministry: men who have hazarded their lives for the name of Jesus, who have not feared to declare the whole counsel of God, and when the enemy has come in like a flood, have lifted up a standard against him.

O Lord pour down thy richest blessings upon the bishops and deacons of the churches, that they may make full proof of their ministry. May the ministry be more able, more thoroughly furnished with useful knowledge and the endowments of grace; more worthy successors of the Apostles. Give a double portion of thy spirit to thy servant now set apart to this holy work by laying on the hands of the Presbytery; may he take heed to himself; may he preach the truth, the whole truth, and nothing but the truth. Make him a polished shaft in thy quiver. Guide all his future ministry. Nerve his soul to meet all its trials. When he cries out, Who is sufficient, be thou the strength of his heart. And may he enjoy the reward of the faithful servant; finish the work thou hast given him to do. And while he goes forth weak, bearing precious seed into the field of his present labors, may he be permitted to return at the close of his ministry here, and of the whole of his ministry on earth, bringing his sheaves with him, and hear the plaudit "Well done good and faithful servant." May the church be established in the faith and greatly enlarged under his labors; and his preaching and prayers and pastoral visitations prove a savor of life unto life to multitudes. "Our Father," &c.

LXVI.—ORDINATION OF DEACON.

In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles: and when they had prayed, they laid their hands on them. *Acts.* 6 : 1, 2, 3, 4, 5, 6.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon. being found blameless. 1 *Tim.* 3 : 8, 9, 10, 11, 12, 13.

Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

See also Matt. 23 : 8.

C. M.

Give us the men, whom thou shalt choose,
Thy house on earth to guide;
Those who shall ne'er their power abuse,
Nor rule with haughty pride.

Inspired with wisdom from above,
And with discretion blest;
Displaying meekness, temperance, love,
Of every grace possessed.

PRAYER.

O thou who art the head of the body which is thy church, we beseech thee to smile upon the election which has now

taken place. We have in thy fear appointed to the office of deacon, one whom we believe to possess the qualifications indicated in thy word, who is sound in the faith, grave in his conduct, and who rules well his own house. Let the official relation now instituted prove a mutual blessing. Let our brother be blessed with grace, and wisdom, and sound discretion in the performance of his responsible duties. By his matured counsel, and christian sympathy may he sustain the hands of his pastor; and by his diligence and promptitude, by his never-tiring zeal and assiduity, may he in love serve his brethren. May he never forget that those who are great in the kingdom of Christ are to account themselves as least; and that the distinction of more onerous duties is of more responsible service.

Bless the church especially in all its relations, and in all its enterprises. May it long continue as a city set upon a hill as a light shining in a dark place—as the visible and actual embodiment in the lives of its members of the religion of the cross.

LXVII.—BAPTISM.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Then went out to him, Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, I indeed baptize you with water unto repentance: but he that cometh after me, shall baptize you with the Holy Ghost and with fire. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized went up straightway out of the water. *Mark* 1 : 4. *Matt.* 3 : 5–7, 11, 13–16.

After these things, came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because

there was much water there: and they came and were baptized. *John* 3 : 22, 23.

Jesus spake unto them, (the twelve,) saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. He that believeth and is baptized, shall be saved. *Matt.* 28 : 18, 19. *Mark* 16 : 16.

If ye love me, keep my commandments. Ye are my friends if ye do whatsoever I command you. Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death that like as Christ was raised up from the dead, by the glory of the Father, even we also should walk in newness of life. For if we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *John* 14 : 15. *Rom.* 6 : 3–6.

See also, Acts 2 : 37. 38. 41. 8 : 5–39. 10 : 1-48. 15 : 14. 16 : 23-34. 1 Cor. 14 : 13-16. 16 : 15. Gal. 3 : 26. 1 Pe. 3 : 20. 21. Gal. 2 : 11, 12. Rom. 6 : 5 8 John 14 : 15. 15 : 14. Luke 6 : 46. 1 Sam. 15 : 16-23. Deut. 26 : 17. 18 Is. 44 : 5. 56 : 6. 7. Ps. 32 : 1. 2. 65 : 4. 16 : 5-9. 73 : 25, 26. 66 : 13-17. 1 John 4 : 15. Rom. 10 : 9. Luke 12 : 8, 9. Mark 16 : 16. 8 : 38. Matt 16 : 24-27. Col. 2 : 6, 7.

S. M.

With willing hearts we tread,
The path the Saviour trod;
We love the example of our Head,
The glorious Lamb of God.

On thee, on thee alone,
Our hope and faith rely,
O thou who didst for sin atone,
Who didst for sinners die.

We trust thy sacrifice;
To thy dear cross we flee:
O, may we die to sin, and rise
To life and bliss in thee.

PRAYER.

O thou, who alone art King in Zion, who hast commanded thy servants to go into all the world and preach the gospel to all the members of the human family, and hast prescribed baptism as a mode of professing discipleship, and allegiance

to thee, and as a visible distinction of thy church on earth, enable us duly to honor this ordinance. May those who are about to be dedicated to thee in its observance experience all the blessings it is intended to typify: may they die to the world, and to self and to sin; may they rise with Christ who is the author of their new life; may they set their affections on things which are above where Christ sitteth at the right hand of God: may they walk worthy of the high vocation wherewith they are called: may they be ornaments to the church, and benefits to the surrounding community, by the exertion of their influence; by the blamelessness of their lives; by the disinterestedness of their philanthropy, instrumentally enlarging the Redeemer's Kingdom among men. May those who are indifferent to the claims of the christian profession, remember that if they are ashamed of Christ before the world he will disown them before his Father and the holy angels. May all who profess to love thee feel the importance of evincing their love by keeping thy commandments. And may the numbers increase in every part of the world who shall learn of thee, assume the obligations of thy profession and find rest and salvation to their souls. "Our Father" &c.

LXVIII.—LORD'S SUPPER.

See No. 44.

When the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you. *Luke* 22 : 14–20.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he

was betrayed, took bread: and when he had given thanks, he brake it and said, Take eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come. The cup of blessing which we bless, is it not the communion of the blood of Christ, the bread which we break, is it not the communion of the body of Christ? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover, is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. We cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils. Wherefore, whosoever shall eat this bread and drink this cup, of the Lord, unworthily shall be guilty of the body and blood of the Lord. 1 *Cor.* 11 : 23–26. 1 *Cor.* 10 : 16. 1 *Cor.* 5 : 7, 8. 1 *Cor.* 10 : 21. 1 *Cor.* 11 : 27.

Conspiracy against Christ. Matt. 21 : 23–46. 22 : 15–46. 26 : 3–5. Acts 4 : 25–28. Luke 22 : 3–6.

Last passover. Exod 12 : 21–25. Matt. 26 : 17. Luke 22 : 8–16. John 13 : 4–21. Matt. 26 : 22–24. John 13 : 22–29. Matt. 26 : 25. John 13 : 30.

Christ's last hour with his disciples. John 13 : 31–33. 14 : 1–31. John 15 : 11–19. 16 : 2–33.

Christ's agony in the garden. Matt. 26 : 3–44. Mark 4 : 37. Is. 53 : 3. Heb. 5 : 7, 8. Luke 22 : 43–45. Mark 14 : 41, 42.

Christ betrayed. Matt. 25 : 14, 15. 26 : 16, 49, 50--56. John 18 : 3. Mark 14 : 44. Ps. 41 : 9. 55 : 12. Zech. 11 : 12.

Christ condemned. Matt. 26 : 59--69. John 18 : 12--40. 19 : 1--16. 1 Pet. 2 : 23. Is. 50 : 6. 53 : 7.

Christ crucified. Matt. 27 : 27--54. Luke. 23 : 33, 34, 44. John 19 : 17–36. Rev. 19 : 13. Ps. 22 : 14, 16. 50 : 6. 53 : 4--12. 63 : 1--3.

Christ buried. Matt. 27 : 59–66. Luke 23 : 50–52. John 9 : 39. Is. 53 : 9.

Christ's resurrection. Matt. 28 : 1--15. Mark 16 : 3–8. 16 : 4--8. Luke 24 : 3--11. John 20 : 3--10.

Christ risen. Matt. 16 : 9. John 20 : 11--29. John 21 : 1--17. Luke 24 : 13--49. 1 Cor. 15 : 3--8.

Christ's ascension. Matt. 28 : 18--20. Luke 24 : 50--53. Acts 1 : 6--11. Eph. 4 : 8. Heb. 7 : 25. 1 : 3.

Christ's atonement. Exod 12 : 21--24. Lev. 16 : 3--16. 17 : 11. Heb. 9 : 6--28. Matt. 20 : 28. 1 Cor. 5 : 7. Rom. 3 : 25. 1 Pe. 3 : 18. 2 : 24. Matt. 26 : 26--28.

S. M.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but lost,
And pour contempt on all my pride.

Were all the realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

L. M.

O thou, my soul, forget no more
The friend who all thy sorrows bore;
Let every idol be forgot;
But, O my soul, forget him not.

O no; till life itself depart,
His name shall cheer and warm my heart,
And lisping this, from earth I'll rise
And join the chorus of the skies.

PRAYER.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, in his holy gospel and command us to continue a perpetual memory of that his precious death and sacrifice until his coming again.

O Lord, enable us to hold in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension: rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

May the efficacy of thy sacrifice, celebrated by the broken bread and wine, discharge us from the guilt of our sins, strengthen our faith, encourage us in the practice of good works, give us victory over sins, and perfect us in charity, patience, humility, obedience, and all other virtues. Be pres-

ent to illuminate, comfort, and refresh thy people, while they meditate upon a bleeding Saviour, with a broken and a contrite heart. Enable us to contemplate the matchless event of the Saviour's crucifixion, with the views and affections, which its importance demands, and, looking to his sacrifice, find relief for our burdened consciences. May we herein trace the wonderful love of God, in sending his Son to be a propitiation for our sins; here study the height, length, depth and breadth, and know the love of Christ, which passeth knowledge; here contemplate him wounded for our transgressions, &c., here learn what manner of love the Father hath bestowed upon us, and here be impressed with a sense of the malignity of sin. Encouraged by these memorials may we come as infirm and straying sheep to their shepherd; as the sick to their physician, and as condemned criminals to a merciful advocate, and powerful intercessor.

Thou who wast born in a stable and cradled in a manger, to illustrate a lowly origin; baptized to exemplify obedience; tempted to prove thine incorruptible virtue; and who after a life of unwearying toil, quenchless zeal, and matchless benevolence and meekness, hast offered upon the cross a sacrifice for the sins of the world.

O thou who didst teach philanthropy by going about to do good; obedience by fulfiling the law, patience by uncomplaining suffering; meekness by enduring reproaches; devotion by praying all night in the mountain, humility by washing thy disciples feet.

O thou who wast bowed in sorrow, kneeling on the cold ground in the garden, wast betrayed with a kiss, led bound in cords as a malefactor, wast smitten upon the cheek, wast spit upon, arrayed in mock robes, crowned with thorns, and in derision hailed King of the Jews, and by wicked men led away to be crucified.

O thou who wast nailed to the accursed tree, wast pierced by the nails and the spear, and in thine expiring agony didst cry, My God, my God, why hast thou forsaken me. O Lamb of God, who wast sinless and meek among the erring and the proud; who opened not thy mouth to censure the sins of the world. O Jesus, may we be enlightened by thine incomparable teaching, guided by thy perfect example and redeemed by thy precious blood. O Jesus, it was after thy baptism and temptation, thy miracles and sermons, after thy sorrows in the garden, and agonies on the cross, after the driving of the

nails and the piercing of the spear, and the flowing of thy precious blood, that thou didst say, It is finished. O precious Saviour, wash us from all iniquity, and make us complete in thy righteousness; that in thy name we may be accepted and saved with an everlasting salvation. And to thee shall be the honor and the glory forever. Amen.

LXIX.—FUNERAL.

We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. Lord make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. For I know that thou wilt bring me to death, and to the house appointed for all living. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. If a man die shall he live again? 1 *Chron.* 29 : 15. *Ps.* 39 : 4. *Job* 30 : 23. *Eccl.* 12 : 7. *Job* 14 : 14

Jesus said unto her, (Martha) I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. I know that my Redeemer liveth, and that he shall stand at the latter day, upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. My flesh also shall rest in hope; for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. *John* 11 : 25, 26. *Job* 19 : 25, 27. *Ps.* 16 : 9, 10. 2 *Cor.* 4 : 14.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again; even so them also which sleep in Jesus, will God bring with him. Wherefore comfort one another with these words. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. 1 *Thes.* 4 : 13, 14, 18. *Rom.* 8 : 18–21, 23.

For we know that if our earthly house of this tabernacle

were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. 2 *Cor.* 5 : 1–4.

See also. 1 Thes. 4 : 17 : 18. 2 Cor. 5 : 3, 4. Rom. 8 : 35–39. John 14 : 1–3. 17 : 24. Rev. 14 : 13. 20 : 6. Ps. 16 : 11. 1 Cor. 15 : 20--57. Phil 1 : 21, 23. Rev. 21 : 21. 22 : 5.

L. M.

Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O how sweet
To be for such a slumber meet;
With holy confidence to sing
That death hath lost its venomed sting.

Asleep in Jesus! O for me
May such a blissful refuge be;
Securely shall my ashes lie;
Waiting the summons from on high.

PRAYER.

O God, thou art the same yesterday, to day, and forever. But man dieth and wasteth away; yea man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, he shall not awake. O Lord, we acknowledge with lively apprehension that our progress to the grave is rapid as it is certain. Our life is as a vapor which appeareth but a little time and then vanisheth away. Our days are swifter than a weaver's shuttle, swifter than a post they flee away. They are passed away as the swift ships; as the eagle that hasteth to the prey. We are cut off in the midst of our days: surely there is but a step between us and death. At its greatest length our life is short and transitory. In its greatest security we know not what a day or an hour may bring forth. O Lord, we acknowledge thy justice in this sad covenant of mortality.

Thou didst send sorrow and tears, sickness and death into the world, as a punishment for sin: for by sin death entered into the world and all our woes. But we rejoice that in vanquishing sin, our Saviour has removed the sting of death: that he has become the resurrection and the life; and whosoever believeth on him shall be glorified with him in heaven. May these lively hopes cheer us amid the sorrows of life. May our afflictions appear light and not worthy a sigh, or a tear, when viewed in connection with that heavenly state for which they may soon be changed. Appoint to those who mourn beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. Break not the bruised reed: quench not the smoking flax. Verify in the experience of the bereaved, that earth hath no sorrows, that heaven cannot heal. Let them not open their mouth in complaining; but kissing the rod and blessing him who appointed it, may they exclaim in dutiful resignation, The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. (Invoke blessing upon the particular members and relations of the bereaved family.) We beseech thee, by thy cross and passion; by thy death and burial; by thy glorious resurrection and ascension, to hear us, miserable sinners. Enable us to finish the course, and keep the faith, and gain the crown of thy people. Enable us to triumph over the last and most dreaded enemy. When we pass through the valley and the shadow of death, may we fear no evil. When the hoarse wave of Jordan breaks upon our startled ear; when our benumbed feet stand upon its chilly shore; when our eyes growing dim, gaze upon the dark and forbidding stream, descrying no shore beyond; when we sink in the troubled waters, and their waves and their billows roll over us; O God, may thy promise support us there, causing us to fear no evil: and having passed the swellings of Jordan, may we shout deliverance on Canaan's shores, offering glad homage and unending praise to him who has guided our trembling souls safely through the perils of life, and the terrors of death. "Our Father," &c.

LXX.—FUNERAL.

What is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. My days are swifter

than a weaver's shuttle, swifter than a post they flee away. They are passed away as the swift ships: as the eagle that hasteth to the prey. *James* 4 : 14. *Job* 7 : 6. *Job* 9 : 25 26.

There is but a step between me and death.

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? One dieth in his full strength, being wholly at ease and quiet, his breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them. 1 *Sam.* 26 : 3. *Ps.* 89 : 48. *Job* 21 : 23, 25, 26.

All flesh shall perish together, and man shall turn again unto dust. *Job* 34 : 15.

There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground: yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not, till the heavens be no more, they shall not awake; nor be raised out of their sleep. *Job* 14 : 7--12.

As by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned. *Rom.* 5 : 12.

No man hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war. *Eccl.* 8 : 8.

It is appointed unto men once to die, but after this the judgment. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *Heb.* 9 : 27. 2 *Cor.* 5 : 10.

The hour is coming in which all that are in the graves, shall hear his voice and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. *John* 5 : 28, 29.

See also, Job 17 : 14. 14 : 14. 24 : 24. 30 : 23, 7 : 1. John 11 : 25, 26. Ps. 49 : 6–12.

7's and 6's.

As flows the rapid river,
With channel broad and free,
Its waters rippling ever,
And hasting to the sea,
So life is onward flowing,
And days of offered peace.
And man is swiftly going
Where calls of mercy cease.

As moons are ever waning,
As hastes the sun away,
As stormy winds, complaining.
Bring on the wintry day,
So fast the night comes o'er us
The darkness of the grave;
And death is just before us:
God takes the life he gave.

Say, hath thy heart its treasure
Laid up in worlds above?
And is it all thy pleasure
Thy God to praise and love?
Beware, lest death's dark river,
Its billows o'er thee roll,
And thou lament forever,
The ruin of thy soul.

PRAYER.

O thou who alone hast immortality, we acknowledge with humble shame our mortal destiny. Standing on the verge of the grave, we exclaim to the worm, Thou art my father, and to corruption, Thou art my sister and my mother. Every occurrence of death sunders endearing relations, and opens new wounds in human hearts. Another member of the brotherhood of man—another citizen of our own community—and a member of the family residing here, has heard the awful summons. We stand rebuked and confounded while death is in our midst; while the frail tabernacle is laid low—while the earthly tenement is vacated. Those eyes will never more beam upon us with intelligence; those lips will never more smile to gladden our hearts; that tongue will never more utter the word of instruction or of correction. Deprecating the loss we are called upon to sustain we would inquire, "Wherefore dost thou contend with us?" But we are assured that even the most trying dispensations are wisely ordered and graciously designed for our ultimate welfare: thou dost not willingly afflict the work of thy hands; may we therefore

be enabled to bow with submission to thy will, and say, "It is the Lord, let him do what seemeth him good."

Be especially gracious to those upon whom this affliction will most severely fall. Be thou the husband of the widow, and the father of the fatherless, (or as the case may be.) And wilt thou in much mercy sanctify this bereavement to all our souls; let spiritual light spring out of providential darkness; heavenly joy out of earthly sorrow; and eternal life out of natural death; that while our departed friend speaks to us from the grave, we may hear the voice and prepare to follow. And when the same summons shall come to each of us, may we be found in possession of a faith which can ward off the sting of death itself; and as the body passes to its native earth, may the spirit be permitted to soar to the realms of everlasting life, where we may praise the Father, Son and Holy Spirit for ever and ever. Amen.

LXXI.—FUNERAL OF A CHILD.

Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not. All flesh is grass and all the goodliness thereof is as the flower of the field. They are like grass which groweth up. In the morning it flourisheth and groweth up: in the evening it is cut down and withereth. *Job* 14 : 1, 2. *Isaiah* 40 : 6. *Ps.* 90 : 5, 6.

Lord make me to know mine end, and the measure of my days, what it is: That I may know how frail I am. Behold thou hast made my days as a hand-breadth, and mine age is as nothing before thee: verily every man at his best state, is altogether vanity. *Ps.* 39 : 4, 5.

We brought nothing into this world, and it is certain we can carry nothing out. Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord taketh away, blessed be the name of the Lord. 1 *Tim.* 6 : 7. *Job* 1 : 21.

David therefore besought God for the child, and David fasted, and went in and lay all night upon the earth. And the Elders of his house arose, and went to him to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day that the child died: and the servants of David feared to tell

him that the child was dead: for they said, behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice, how will he then vex himself, if we tell him that the child is dead. 2 *Sam.* 12 : 16, 23.

But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? and they said, he is dead: Then David arose from the earth and washed and anointed himself, and changed his apparel and came unto the house of the Lord, and worshipped. Then he came to his own house, and when he required, they set bread for him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said; Who can tell whether God will be gracious to me, that the child may live? But now he is dead wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

See also. 2 Kings 4 : 18–26. 1 Sam. 2 : 18–26. 3 : 2–10. Gen. 37 : 20–35. 2 Sam. 18 : 31—33. Jer. 31 : 35.

C. M.

Ye mourning saints, whose streaming tears,
Flow o'er your children dead,
Say not in transports of despair,
That all your hopes are fled.

While cleaving to that darling dust,
In fond distress ye lie;
Rise, and with joy, and reverence view,
A heavenly parent nigh.

Though your young branches torn away,
Like withered trunks ye stand;
With fairer verdure shall ye bloom,
Touched by the Almighty's hand.

We welcome, Lord! those rising tears,
Thro' which thy face we see;
And bless those wounds which thro' our hearts,
Prepare a way to thee.

PRAYER.

We acknowledge with humility the frailty and uncertainty of human life. It is short at its greatest length; and in its greatest security it is without defence. The old must die, and the young may die. For death hath passed upon all, even those who have not sinned after the similitude of Adam's

transgressions, and youth, childhood and infancy fade before the withering breath of the destroyer. The opening bud of existence is broken from its parent stem, ere yet it has displayed its beauties and exhaled its fragrance. The blossoms fall from the tree of life, or the partially grown fruit decays before the golden clusters of Autumn bend down its branches. In the blade, or stalk, or unripened kernel, the harvest is blasted and turned back into the earth, disappointing the hopes, and leaving unrequited the toil, and unsatisfied the wants of the husbandman. O Lord, we deplore these wide and unsparing ravages of death; invading every period and every condition of life, defacing beauty and crushing deformity; alike treading down weakness and strength, alike casting fame and obscurity into oblivion; investing alike with the drapery of mourning the mansions of the rich, and the cottages of the poor; casting down the pretensions of the proud, and breaking the dependence of the humble. May we with just apprehension and alarm, trace in these ravages of mortality the effects of sin, and be led to repent of sin, while we behold and deplore its consequences. May we discern with admiring gratitude the promise of the gospel to take away the sting of death, abolish its reign, and through a resurrection from the dead, elevate our mortal race to a glorious immortality. O may we enjoy the quickening influences of spiritual life, that we may have part in the resurrection of the just. May the afflictions of this life be sanctified to us. May each member of our family lost to us here, render more attractive to us the association of the future life, and quicken our aspirations to join the general assembly in heaven. Comfort the bereaved and sorrowing parents. As sheep strayed upon the mountain, fleeing from the shepherd and not regarding his repeated call, when he takes the lambs in his bosom and bears them bleating back to the fold, will follow, and in a secure shelter escape the dangers of the desert, the coming night and the storm; so may they now follow the voice of the good shepherd, they may have so long refused to hear, as he bears another little lamb to the heavenly fold. May they find it good to have been afflicted, and more assiduously discharge their personal and relative duties. May they be enabled to bring up their remaining children in the nurture and admonition of the Lord. Bless the children and other relatives of the family; and sympathising friends and acquaintances. May we find it better to go to the house of mourning

tl n to the house of feasting. By the sadness of the countenance, may the heart be made better. And having discharged faithfully the duties of this life, may we be brought to the inheritance of the saints in light upon which the shadows of sin and death shall never fall. "Our Father."

LXXII.—READINGS FOR FUNERALS, AND THE SICK ROOM.

Afflictions demand sympathy. Prov. 17 : 17. Job 6 : 14–21. Ps. 35 : 13–15. Rom. 12 : 15. Heb. 13 : 3.

Afflictions divinely appointed. Job 14 : 1. 5 : 6, 7. Ps. 39 : 9–13. 102 : 10.

Afflictions sanctified. Job 36 : 8, 9, 10. Hos. 5 : 15. Zech. 13 : 9. Ps. 78 : 34, 35. 94 : 12, 13. 119 : 67, 74, 75. Heb. 12 : 6–11. Deut. 8 : 2, 3. 1 Pet. 1 : 7.

Afflictions unsanctified. Amos. 4 : 6–10. Jer. 5 : 3. Is. 9 : 13. 1 : 4, 5. Prov. 29 : 1.

Support under afflictions. Job 11 : 16. Ps. 30 : 5. 55 : 22. 22 : 24. 46 : 1, 2. 23 : 4. 71 : 20. 138 : 7. Is. 25 : 4. 49 : 13. 54 : 7. 50 : 10. 2 Cor. 1 : 3, 4. Job 5 : 19. Nahum 1 : 7. Heb. 3 : 17, 18. Ps. 145 : 14.

Afflictions of Hezekiah. 2 Chron 29 : 1–29. 30 : 1–26. 2 Kings 20 : 1–6.

Afflictions of Manasseh. 2 Chron. 33 : 1–10. 2 Kings 21 : 10–14. 2 Chron. 33 : 11–16.

Afflictions of Job. 1 : 1–22. 2 : 3–13. 10 : 1–21. 40 : 1–5. 42 : 2–12.

C. M.

When sickness shakes the languid frame,
Each phantom pleasure flies;
Vain hopes of bliss no more obscure
Our long deluded eyes.

The man whose pious heart is fixed
Securely on his God,
In every frown may comfort find,
And kiss the chastening rod.

PRAYER.

O thou, who art the Father of the spirits of all flesh, to whom should we come in the hour of affliction but unto thee? Thou hast said, Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me. We

confess that we are fearfully and wonderfully made; and these bodies which are so curiously constructed, and the sources of so much enjoyment to us, are likewise susceptible of the acutest sufferings and the completest prostration by the power of disease. This in thine inscrutible providence we are assured by thy word thou hast permitted for the most beneficent designs. Thou canst cause physical evil to convey spiritual blessings—the punishment of the body to increase the health and ultimate enjoyment of the soul. In this period of our suffering we would therefore submit to thy will without murmuring, and if necessary to the ravages of disease without complaining. Let us even rejoice in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost given unto us. Yes, while we would be submissive to thy will in whatever way it is manifested, we pray thee, if consistent therewith to rebuke the disease, and to restore us to soundness of health: and as we understand the value of our mercies by a temporary loss of them, we pray that when the affliction shall have passed away, its salutary influences, may remain, and be exhibited in the more entire consecration of our hearts to thee, and the more consistent and uniform and devoted tenor of our lives before the world. And when the last moment of our earthly existence shall have arrived, may we be found with our lamps trimmed, and our lights burning, and be permitted to enter into the joy of our Lord. "Our Father," &c.

LXXIII.—CHARITABLE ASSOCIATIONS.

I say unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Ye cannot serve God and mammon. *Luke* 16 : 9–13.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a

good foundation against the time to come that they may lay hold on eternal life. 2 *Tim.* 6 : 17, 18, 19.

Let us not be weary in well doing: for in due season, we shall reap if we faint not. As we have, therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Gal.* 6 : 9, 10. *Acts* 20 : 35.

Sell that ye have and give alms, provide yourselves bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. *Luke* 12 : 33. *Luke* 3 : 11.

When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvests. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard, thou shalt leave them for the poor and stranger: I am the Lord your God. *Lev.* 19 : 9.

If thy brother be waxen poor and fallen in decay with thee: then shalt thou relieve him, yea, though he be a stranger, or a sojourner: that he may live with thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto. *Lev.* 25 : 35. *Deut.* 15 : 10.

The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. 1 *John* 3 : 17. *James* 1 : 27.

I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. *Job.* 29 : 12, 13.

All that believed had all things common; and sold their possessions and goods, and parted them to all men as every man had need. *Acts* 2 : 44.

He said unto him, (Cornelius,) Thy prayers, and thine alms, are come up for a memorial before God. *Acts* 10 : 4.

Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. Freely ye have received, freely give. 2 *Cor.* 8 : 7. *Matt.* 10 : 8.

See also. Matt. 5 : 7. 25 : 34. Luke 6 : 38. Heb. 13 : 6. 2 Cor. 9 : 6--8. Prov. 3 : 9, 10. 11 : 24, 25. Ecc. 11 : 1. Prov. 22 : 9. 19 : 17 Ps. 41 : 1, 2. Is. 32 : 8. 58 : 6--11.

C. M.

To scenes of woe, to beds of pain
We'll cheerfully repair,
And with the gifts thy hand bestows,
Relieve the sufferers there.

The widow's heart shall sing for joy;
The orphan shall be glad;
And hungering souls will gladly point
To Christ the living bread.

PRAYER.

O thou who art the Father of the fatherless, and the Judge of the widow, who hast declared it to be pure religion and undefiled before God and the Father, to visit the fatherless and the widow in their afflictions, bless all thy servants in any way engaged in supporting and carrying on this work of mercy and love. May those that have pity on the poor, find, by happy experience, that they have lent unto the Lord, and that he pays them again what they have given.

Help us to remember what a responsible duty is committed to our charge, rightly to divide and apportion those alms which have been entrusted to us, among those in real necessity; and give us grace to act wisely and faithfully.

In all our visits to the poor and afflicted do thou go with us. Enable us to speak to them and act towards them both in fidelity and in tenderness. With whatever difficulties, disappointments, or reproaches, we may meet, let us never be weary of well-doing. Enable us in all things patiently to follow his example who went about doing good.

Bless us and all men in every endeavor to reclaim the wicked, instruct the ignorant, comfort the mourner, and confirm the believer; and make true religion every where spread,

till the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea, through Jesus Christ our Lord. Amen.

LXXIV.—EVANGELICAL ASSOCIATIONS.

Jesus said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ: and shall deceive many. For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that (if it were possible) they shall deceive the very elect. *Matt.* 24 : 4, 5.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds. 2 *John* 10 : 11.

There be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you, than that we have received, let him be accursed. *Gal.* 1 : 7, 8, 9.

Be not deceived, evil communications corrupt good manners. A little leaven leaveneth the whole lump.

I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which we have learned, and avoid them. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 1 *Cor.* 15 : 33. *Gal.* 5 : 9. *Rom.* 16 : 17. 1 *John* 4 : 1. *Acts* 20 : 29, 30. 2 *John* 7.

See also, 2 Thess. 2 : 1–10. Rev. 17 : 1--18. 2 Pe. 1 : 1, 2. 2 Cor. 11 : 13--15.

S. M.

Let party names no more
The christian world o'erspread;
Gentile and Jew, and bond and free,
Are one, in Christ, their head.

Among the saints on earth,
Let mutual love abound;
Heirs of the same inheritance,
With mutual blessings crowned.

Thus will the church below
Resemble that above;
Where streams of endless pleasure flow,
And every heart is love.

PRAYER.

We adore thee for the unspeakable gift of thy Son for the redemption of the world: and for the clearer revelation of thy will through him. Thine eternal power and godhead are revealed in thy works. But alas, the inscriptions of thy name and character have been effaced or obscured, or misinterpreted by human depravity, till they are appealed to, to sanction all monstrous beliefs and rites. We rejoice that thou hast sent thy Son into the world to revise and bring out more clearly its former revelations; removing prejudicing interpolatations, glosses and traditions of men. Embodying their principles and obligations in clearest teachings and parables, examples remain to the end of time, the divine witness and authoritative expounder of the truth. We come to him as the way, the truth and the life. To the holy scriptures as interpreted, completed and sanctioned by him, we take heed as to a light shining in a dark place. Those who teach not according to them have no light in them. Those who reject their doctrines and ordinances rebel against God, and are antichrist. Those who keep their faith and honor their institutions, are of the true church of Christ. O let us not, like the misguided Jews, appeal to ancestry merely, or to ecclesiastical lineage to establish the genuineness of our faith and profession: but may we approve ourselves successors of the Apostles, in our faith, our doctrine, our spirit, our zeal, our self-denial and our usefulness. O God, subvert every principality and power of antichrist, exalting itself against the truth, the simplicity of religion and the rights of thy people. Let every hierarchy which opposes the spread and dominion of the gospel be overthrown. Let those appointed to religious office,

remember that there are no dominions and lordships in thy kingdom; that those are properly the greatest who are humblest, and serve most. Let them not seek to be called Rabbi, or to be greatest. Let the truth as revealed in thy word be contended for in earnestness of sincere conviction, and in benevolent zeal for its dominion among men. In exposing error may we meekly instruct those who oppose themselves. Let sectarian bigotry and persecution cease. Break thou every persecuting power. May the dungeons of the inquisitions never again be opened, nor its fires again lighted. Let thy kingdom come in its spiritual distinctions and power, disclaiming worldly pomp, conformity to, or alliance with civil government. Let it come, though not observed by men, in its dominion over individual hearts, over the order of families and of universal society. Bless the followers of Christ of every name and denomination. Approaching Christ in a more implicit faith and in a stricter obedience, may they attain a higher union, and a more intimate and pure fellowship. So far as they have attained to the same views, may they be careful to walk by the same rule, embody and demonstrate that union in catholic alliances and enterprises. Let not Ephraim any longer vex Judah; nor Judah any longer vex Ephraim. Bless bible and missionary societies. Bless Sunday school and tract societies. Bless all institutions having for their object the dissemination of the knowledge of Christ. O send out thy light and truth. Gather in thine ancient people the Jews. May the abundance of the seas be converted to thee, with the forces of the Gentiles. "Our Father," &c.

LXXV.—EVANGELICAL ASSOCIATIONS.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world: And two disciples heard him speak, and they followed Jesus. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. The day following, Jesus findeth Philip, and saith unto him, follow me. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the

law, and in the prophets, did write, Jesus of Nazareth the son of Joseph. *John* 1 : 29, 37. *John* 1 : 40–43, 45.

And when he had called unto him his twelve disciples, he commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. *Matt.* 10 : 1, 5, 6, 7.

After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: and into whatsoever city ye enter, say unto them, The kingdom of God is come nigh unto you. *Luke* 10 : 1, 2, 3, 8, 9.

They that gladly received his word, were baptized. And all that believed, were together, and had all things common: and sold their possessions and goods, and parted them to all men, as every man had need. And the Lord added to the church daily, such as should be saved. *Acts* 2 : 41, 44, 45, 47.

Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad, went every where preaching the word.

Then Philip went down to the city of Samaria and preached Christ unto them. And there was great joy in that city. *Acts* 8 : 3, 4, 5, 8.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. And let us not be weary in well doing: for in due season we shall reap if we faint not. *Gal.* 6 : 9, 10.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *Ps.* 126 : 6.

He that winneth souls, is wise. If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. *Prov.* 11 : 30. *James* 5 : 19, 20.

See also, Acts 2 : 41–47. 8 : 3–8. 20 : 1–21. Rom. 1 : 11–15. Heb. 6 : 10–12 John 4 : 5–36

C. M.

Be merciful to us, O God ;
Upon thy people shine ;
And spread thy saving truth abroad,
Till all that live be thine.

Give light and comfort to thine own ;
And let that light extend
Till thy prevailing name be known
To earth's remotest end.

Let all the people praise thee, Lord ;
Let all their homage bring ;
From sea to sea be thou adored,
Redeemer, Judge, and King.

PRAYER.

We thank thee, our father in heaven, that we are permitted at the close of another associational year, to meet together as representatives and messengers of the churches of the Lord Jesus Christ.

And now that we are convened in thy name, we pray thee to descend into our midst in the energy of thy Spirit and let great grace rest upon us all.

Give unto thy servants in counsel the wisdom which is profitable to direct; let all their deliberations be marked by a spirit of forbearance and christian love; let their opinions be harmonious; let their decisions be unanimous; and let the great interests of the gospel and of humanity be furthered by the measures we shall adopt.

We desire to record with gratitude our acknowledgments of thy goodness in the prosperity thou hast vouchsafed to the various churches we represent up to the present time; and now that we are thus assembled together, would we unitedly raise our Ebenezer, and say, Hitherto the Lord hath helped us.

And while we praise thee for blessings past, would we also devoutly supplicate thy benediction for the time to come—to this end, gracious God, we entreat thee to look with favor on the pastors of the churches: may each watchman upon the walls of Zion, give a faithful alarm to the people: may each pastor feed thy people with knowledge and understanding: may each ambassader of the cross be a scribe well instructed, a man mighty in the scriptures, a workman that needeth not to be ashamed rightly dividing the word of truth.

And wilt thou be pleased to bless the office bearers among us; O, that they may be pillars in thy temple; examples of eminent piety, and men full of faith and of the Holy Ghost. And let all the members of our Israel live before thee: in their less exposed and more retired sphere of action, may they adorn the doctrine of God our Saviour in all things, and by precept and example instrumentally win men to a conformity to the truth.

Especially would we pray, that thou wouldst give efficacy to the word of thy grace—let it run and be glorified—let it be mighty through God to the pulling down of strongholds: let it be in demonstration of the Spirit and of power, and by it, let much people be added to the Lord.

Bless, Lord, all our benevolent and evangelical institutions—our missionary, bible, tract, and temperance societies—increase their efficiency—multiply their means, and give them great success.

And let a pure and enlightened christianity every where prevail—let the truth be spread throughout the earth—let churches be planted in every land: and let the whole earth be filled with thy glory. Amen and Amen.

LXXVI.—MISSIONARY MEETING.

Jesus spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. I will be exalted among the heathen, I will be exalted in the earth. *Matt.* 28 : 18, 19, 20. *Ps.* 2 : 7, 8.

Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else. I have sworn by myself: the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. *Ps.* 46 : 10. *Isaiah* 45 : 22, 23.

All the ends of the world shall remember, and turn unto

the Lord; and all the kindreds of the nations shall worship before thee. *Ps.* 22 : 27.

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it. And many nations shall come, and say; Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. *Micah* 4 : 1, 2. *Dan.* 7 : 27. *Hab.* 2 : 14.

7's. and 6's.

From Greenland's icy mountains,
From India's coral strand,—
Where Afric's sunny fountains
Roll down their golden sand,—
From many an ancient river,
From many a palmy plain,—
They call us to deliver
Their land from error's chain.

PRAYER.

O thou who art God over all and blessed forevermore, we adore thee that thou hast so loved the world, as to give thy only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, and that in the fulness of time thou didst send him forth to enshrine himself in our nature, to suffer our infirmities, and to expiate our transgressions; and in connection with his appearance on earth, didst give thy glorious gospel, of which thy Son is the foundation and the subject, to be preached throughout the world; we would ask, with wondering admiration and adoring awe, Lord, what is man, that thou art thus mindful of him, or the son of man that thou thus visitest him?

But we bless thee also that thou hast designed this glorious gospel of thy son as the means of accomplishing the salvation of our race; and thou hast appointed man as the messenger by which it is to be made known: and many are now engag-

ed in various parts of the world, making known to the heathen who have forgotten thee, the truth as it is in Jesus, and the riches of a Saviour's love. Let the lives of those who have forsaken all to preach Christ in heathen lands, be precious in thy sight; give unto them favor in the sight of the people: prepare their minds for the reception of the truth; break down every prejudice, and subdue all opposition; let a door of entrance every where be opened for the admission of thy word, and let a door of utterance be opened to thy servants, that with all boldness they may speak thy word, and that signs and wonders may be wrought through the name of thy holy child Jesus.

Give, we beseech thee, O Lord, such efficiency to thy servants, and efficacy to thy word, that speedily every erroneous system may be broken up; let the heathen be enlightened; let Mahomedans be convinced; let antichrist be overthrown; let the Jews be brought in; let truth and righteousness and peace and happiness and joy and consolation every where prevail, and let the angel soon in rapturous strains declare, The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign for ever and ever. And now, &c.

LXXVII.—MISSIONARY MEETING.

After these things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. *Luke* 10 : 1, 2.

We know the whole world lieth in wickedness. The dark places of the earth are full of the habitations of cruelty. When they knew God, they glorified him not as God, neither were thankful: and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Who changed the truth of God into a lie, and worshipped, and served the creature more than the Creator. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. There is no fear of God before their

eyes. There is none that understandeth, there is none that seeketh after God. None saith, Where is God my maker, who giveth songs in the night? Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven. *John* 5 : 19. *Ps.* 74 : 20. *Rom.* 1 : 23, 25, 28. *Rom.* 3 : 18, 11. *Job.* 35 : 10, 11.

Where there is no vision, the people perish. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. I will also give thee for a light to the Gentiles, that thou mayest be my salvation, unto the end of the earth. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. *Prov.* 29 : 18. *Rom.* 10 : 14, 15. *Isaiah* 60 : 1, 2, 3. *Isaiah* 49 : 6. *Isaiah* 59 : 20.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed. All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name. *Ps.* 86 : 9.

See also, Nos. 13, 14, 18, 20, 21.

8's, 7's and 4's.

O'er the gloomy hills of darkness,
Look my soul, be still and gaze;
See the promises advancing
To a glorious day of grace:
Blessed jubilee,
Let thy glorious morning dawn.

PRAYER.

Almighty and most merciful Father, we give thee humble thanks for the light of thy gospel. Make us more grateful for this thy mercy, and more zealous for the salvation of all mankind. Look with pity on every christian land. Take away all darkness and superstition and worldliness of spirit from the christian churches, that they may arise and shine

and show that their light is come, and the glory of the Lord risen upon them. O Lord bless thy servants who are laboring among the heathen! The harvest truly is great, but the laborers are few. O thou Lord of the harvest, send forth laborers into thy harvest! Raise up, we beseech thee, in greater numbers, humble, self-denying and holy men. Fill their hearts with love to thee and to the souls of the heathen. Let them have this grace given unto them, that they may preach among the Gentiles the unsearchable riches of Christ! Make them diligent and skilful in learning the languages of the heathen. Let them be active, devout, and dead to the world. Guard them from sickness and pain. Keep them from the snares of the world, the flesh and the devil. Deliver them from all evil. Comfort their hearts, strengthen their hands, and make them wise to win souls; and give unto all around them ears to hear and hearts to understand! Take away blindness from the Jews. Let them receive thee, O Jesus, as their Messiah, and proclaim thy saving name among the Gentiles! Deliver all Mahomedans from the delusions of the false Prophet. O thou true Prophet of thy church, enlighten them by thy Holy Spirit, and bow them down at the foot of thy cross. Pity blind idolators who are kept in cruel bondage by the god of this world. Turn them from idols, that they may serve the living and true God! Bring all the heathen throughout the world from darkness to light and from the power of Satan unto God! O let the kingdoms of this world become the kingdom of our Lord and of his Christ! Bless all the children in the schools among the heathen; and make many of them, when they grow up, to become wise and faithful preachers of the gospel to their own countrymen! Bless all who labor in every nation to make known thy holy word in the languages of the people; yea, so bless them, that every man may soon read in his own tongue wherein he was born, the wonderful works of God! Unite as one man all who are truly laboring for thee. Let all christian societies live in harmony and love. Give them wisdom in all their plans, and grace to choose fit persons to serve thee among the heathen; and cause all missionaries to keep the unity of the spirit in the bond of peace! Disappoint the designs of Satan. Make perfect thy strength, Almighty Saviour, in the weakness of thy servants! O thou, who by the right hand of God art exalted, and hast received of the Father the promise of the Holy Ghost, shed forth his light and grace on this dark world!

Thou hast ascended on high—thou hast led captivity captive —thou hast received gifts for men—yea, even for the rebellious. O pour down those gifts on all thy servants, that the Lord God may dwell among them! Cause all christians, we beseech thee, to sow bountifully, that they may reap also bountifully. O thou that lovest a cheerful giver, let all grace abound toward them, that they may minister liberally of their substance to the making known of thy name! Pour out on all christian ministers and people a spirit of grace and supplication; and enable them to plead in faith the glorious promises of thy holy word! With these our humble prayers, we join our praises and thanksgivings for what thou hast done, in making thy saving health known to the perishing heathen. Perfect thy work, O Lord, concerning them. Make thy name great among the heathen, and in every place may incense be offered to thy name and a pure offering. Gather thy sons from far and thy daughters from the ends of the earth, till the union of the church universal shall be celebrated in heaven, through Jesus Christ our Lord. Amen.

LXXVIII.—BIBLE MEETING.

What advantage hath the Jew? or what profit is there of circumcision? much every way: chiefly because that unto them were committed the oracles of God, as he spake by the mouth of his holy prophets, which have been since the world began. *Rom.* 3 : 1, 2. *Luke* 1 : 7.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 *Tim.* 3 : 16. 2 *Peter* 1 : 20, 21.

For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. *Rom.* 15 : 4.

He (Jesus,) said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me. The scripture cannot be broken: heaven and earth shall pass away,

but my words shall not pass away. *Luke* 24 : 44. *John* 10 : 35 *Matt.* 24 : 35.

Ye shall not add unto the word which I command you, neither shall you diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. *Deut.* 4 : 2. *Rev.* 22 : 18.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. In vain do they worship me, teaching for doctrines, the commandments of men. The prophet that hath my word let him speak my word faithfully: what is the chaff to the wheat saith the Lord? We have also a sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts. *Isaiah* 8 : 20. *Mark* 7 : 7. *Jer.* 23 : 28. 2 *Peter* 1 : 19.

The entrance of thy word giveth light: it giveth understanding unto the simple. Thy word is a lamp unto my feet: and a light unto my path. *Ps.* 119 : 130, 105.

O how love I thy law! it is my meditation all the day. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. *Ps.* 119 : 97. *Ps.* 19 : 7, 8.

Through thy precepts I get understanding: moreover by them is thy servant warned: and in keeping of them there is great reward. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. More to be desired are they than gold, yea, than much fine gold. *Ps.* 119 : 104. *Ps.* 19 : 11. *Ps.* 119 : 103. *Ps.* 19 : 10.

Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. *Ps.* 119 : 160. *John* 5 : 39.

See also, Deut. 5 : 5, 36. 11 : 18–21. Heb. 1 : 1, 2.

C. M.

How precious is the book divine
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

This lamp. through all the tedious night
Of life, shall guide our way
Till we behold the clearer light,
Of an eternal day.

PRAYER.

We praise thee, O God, for a clearer revelation of thyself than the book of nature can give. We praise thee for the inspiration of Moses, and the prophets, and the evangelists; to portray the divine perfections; delineate human duties; and make known to a mortal race a life beyond the grave. We thank thee that the sacred Scriptures exhibit the early history of our race; proclaim the Creator of all things; reveal the origin of sin; unfold a plan of recovery from its ruin; bring life and immortality to light; and illustrate their availableness to man by the resurrection of Jesus Christ from the dead. We thank thee that they are suited in their authority as well as in the fulness and variety of their teachings to our speculative nature; supplying a standard of appeal, without and above us, to guide our inquiries; restrain a salient fancy; check presumption; and correct or corroborate all our conclusions. We thank thee for its embodiment in a few precepts of unparalleled simplicity and comprehensiveness; a perfect and available rule of life; for its authoritative appeal to man's sense of accountability; operating like the silent force of gravity, winning upon the insubordination, resisting the lawlessness of man, and reducing society to universal order, harmony and peace. We thank thee for its instruction in regard to the nature and mode of spiritual worship; its rich types and forms of expression, for pious emotion, humble confession, adoring praise, spiritual sorrow, and rapturous joy. We thank thee for its ministration of comfort in the sick room, the garret of poverty, the lonely prison, at the burning stake; and for the light it pours athwart the gloom of the dying chamber, and the darkness of the tomb. Enable us to prize thy word more than fine gold: may it be sweeter than honey as it drops from the comb. May we take heed to this completed and sure word of prophecy, and promise, as to a light shining in a dark place. May its successive utterances of thy voice be heard from every mountain top, and echoed through every vale of earth. Let it not return unto thee void, but accomplish that for which thou hast sent it; let it run very swiftly on its errands of instruction, admonition and promise. Let it

not be bound or impeded in its mission to enlighten and save the world. May it be translated into all languages, that all men may read in their own tongue wherein they were born, the wonderful testimonies of God. May it be acknowledged as the only authorized rule of faith and practice. Appealed to as the universal standard, may it assimilate to itself the creed and ritual of all true christians. Let the voice of false teachers be no longer heard exclaiming, lo here! and lo there! But may those appointed to teach the ways of God to men, draw their instructions from this repository of divine knowledge. May all men enjoy the right to avail themselves of its instructions and salvation without the mediation of priestly orders. May they receive its light without the refracting media of creeds and confessions; breathe its vital atmosphere uncontaminated by transmission through human organs; and drink its living waters before the discoloration and distaste of error are imbibed from human channels. "Our Father," &c.

LXXIX.—CIVIC OCCASIONS.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme: or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. 1 *Peter* 2 : 13–17. *Tit.* 3 : 1.

And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly; is it lawful for us to give tribute unto Cesar or no? And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power,

resisteth the ordinance of God: and they that resist shal receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus. *Luke* 20 : 21–25. *Rom.* 13 : 1–7. 1 *Tim.* 2 : 1–5.

7's.

Blessings from his liberal hand
Flow around this happy land:
Kept by him no foes annoy,
Peace and freedom we enjoy.

Here, beneath a virtuous sway
May we cheerfully obey,—
Never feel oppressions rod,—
Ever own and worship God.

PRAYER.

We adore thee, O Lord, as the creator and upholder of all things; as the bountiful benefactor of thy creatures, opening thy liberal hand to supply the wants of every living thing. We adore thee as the high and mighty ruler of the universe: King of kings, and Lord of lords. Power belongeth unto thee; and by thee kings reign, and princes decree justice. Civil government is thine ordinance; and the magistrate bearing the sword a terror to evil doers, and a praise to them that do well, is thy servant. We praise thee, that through civil alli-

ance, various aggressions of selfishness, injustice and war have been restrained; life and property protected; and agriculture, arts and education encouraged. We pray thee that human civil governments may approximate in their administration, the impartiality, justice and beneficence of the divine government; that every law enacted may be carefully framed upon the higher, supreme law of God. May the righteous government of nations be rendered easy by the individual self-government of the people. May truth and virtue, peace and justice, religion and happiness, prevail in our land, and throughout the world.

We acknowledge that while a people are in a controversy with the supreme Governor by their vices and irreligion, no government can be practically good; that without intelligence, and virtue, and religion, no people can be free; that unless they govern themselves, they will be governed by others; that if principle and duty do not constrain them, armies and navies, batteries and bayonets will coerce them. O God, we deplore the injustice and oppression of civil government; the ambition of kings and rulers, and their conspiracy against the rights of the people, and the purpose of their anointed and rightful sovereign. Let not the institution of civil government itself, lose its sanctity in the eyes of the people through its perversions and abuses. May they be restrained from popular insurrections and unavailing revolutions. May they be delivered from false views of liberty. May they see that it is not a freedom from obligations, not an absence of the restraints of justice and virtue. Bless all the inhabitants of our land, in all their ranks and conditions. May they be distinguished by the individual and social virtues which exalt and adorn a nation. May industry be honorable, and reap ample rewards; the useful arts flourish; manufactures and commerce prosper; schools and seminaries extend the advantages of sound education to all classes. Bless the president of the United States, the chief magistrate of this commonwealth, and all such as are in authority. Make our senators wise, and our exactors righteous. May those who make, and those who execute law, alike feel their amenability to that law which is above human laws, that authority which is safer than human authority. May true religion flourish in our land; the bitterness of sectarianism be appeased, and the catholic unity of the christian faith be embodied and illustrated before all. Pour out thy spirit upon the churches of our land. May

they be as moral lights to the people. Bless ministers of the gospel. May they diffuse the knowledge of religion and promote virtue and piety. "Our Father," &c.

LXXX.—CIVIC OCCASIONS.

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. Thou shalt keep therefore, his statutes and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee for ever. *Deut.* 4 : 5, 6, 40.

If ye walk in my statutes and keep my commandments, and do them; the Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee. *Deut.* 28 : 11, 12, 8, 9.

The Lord shall cause thine enemies that rise up against thee, to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight. And I will give peace in the land, and ye shall lie down, and none shall make you afraid. All these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. *Lev.* 26 : 7, 8, 6. *Deut.* 28 : 3. *Deut.* 28 : 4, 5, 6, 13, 10.

And I will set my tabernacle among you: and I will walk among you, and will be your God, and ye shall be my people. But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe, to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee.

Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. And the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. Then the Lord shall make thy plagues wonderful, and the plagues of thy seed even great plagues and of long continuance, and sore sickness, and of long continuance. *Deut.* 28: 15, 16, 17, 18, 19, 23, 59.

C. M.

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,—
The land we love the most.

O guard our shores from every foe,
With peace our borders bless,
With prosperous times our cities crown,
Our field with plenteousness,

Unite us in the sacred love
Of knowledge, truth and thee,
And let our hills and valleys shout
The songs of liberty.

PRAYER.

Great and glorious God! We praise and magnify thy name as the ruler among the armies of heaven, and the inhabitants of the earth. We recognize thine inscrutable wisdom and infinite power in all the changes that have marked the history of our race. By thee kings reign and princess decree justice. We trace the wonders of thy hand, O God, in the history of our own beloved country. We rejoice that thou didst direct our fathers, when fleeing from oppression in their native land, to seek an asylum on these shores, and enable them to lay broad and deep here the foundations of that fabric of civil and religious freedom, in whose shadow we are

permitted so peacefully to recline. We thank thee, for our rapid growth, our great prosperity, and our civil, intellectual, moral, and religious institutions.

We beseech thee, O God, to continue to confer upon us thy favor. Wilt thou smile benignly upon our whole land. Wilt thou remove the stains that deface our national character. Bless, we entreat thee, the president of the United States, and all others who are called to aid in administering the affairs of our government. May they be just men ruling in thy fear. Endow with wisdom from above the governor of this State and all his associates in office. May we be preserved from the ravages of war and pestilence. May the ascerbity of party spirit and sectional jealousy be mitigated. And may the pure principles of morality and religion prevail over the wide extent of our happy union. And we pray, O God, that we may be permitted to hand down unimpared to those that shall come after us, the precious inheritance which has been bequeathed to us by our fathers.

We beseech thee, O God, to prepare us for the services in which we are now to engage, and crown them all with thine approval. We implore all these rich mercies in the name of Jesus Christ our Lord. Amen.

LXXXI.—INDUSTRIAL CONVENTIONS.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travaileth, and thy want as an armed man.

Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread. The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall pros-

per, either this or that, or whether they both shall be alike good.

Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

When we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed.

Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. *Prov.* 6 : 9–11. *Prov.* 20 : 13. *Prov.* 13 : 4. *Prov.* 23 : 21. *Prov.* 12 : 11. *Eccl.* 5 : 12. *Eccl.* 11 : 6. *Eph.* 4 : 28. 1 *Thess.* 4 : 11, 12. 2 *Thess.* 3 : 10–14.

L. M.

Eternal source of every joy,
Thy praise may well our lips employ,
While in thy temple we appear,
Whose goodness crowns the circling year.

The flowery spring, at thy command
Embalms the air and paints the land ;
The summer rays with vigor shine
To raise the corn and cheer the vine.

Thy hand in autumn richly pours
Through all our coasts abundant stores ;
And winter, softened by thy care,
No more a dreary aspect wear.

Still be the cheerful homage paid
With morning light and evening shade ;
Seasons and months, and weeks and days,
Demand successive songs of praise.

PRAYER.

Great and merciful God, the earth is full of thy presence and blessing. Thou hast surrounded us, thy servants, with innumerable mercies, and crowned our labors with thy kindness. Skill and prosperity are alike thy gift. To-day thy servants rejoice in thy continued favor. While the earth is full of thy works, adapted to the condition and wants of man, thou hast bid us to change the elements themselves and the varied objects in nature into the means and appliances of good to ourselves and our fellow-men. We thank thee for the surrounding evidences of improvement in the instruments and productions of skill, by which our condition is improved and our happiness increased. We thank thee for our homes in this beloved and favored land, which the hand of industry, under thy benignant providence, has changed from the forest to the garden of the Lord.

Above all, we render unto thee, O Lord, our most hearty thanks for that gospel of thy grace, which is alone the cause and the crown of our prosperity. As thou hast in thy wondrous mercy wrought out this great mercy for our highest interests, lead all thy servants to work out their salvation with fear and trembling, and to ascribe all glory to the crown of God in Jesus Christ our Lord. While he gave himself for us, induce us to give unto him the faith and homage of our hearts and the active service of our lives.

Follow with thy blessing, O Lord, these services and enjoyments in which we are engaged to-day. Let thy servants be prospered in their efforts in time to come, that in humility and devotion to thee they may show forth thy promise, through Jesus our Saviour. Amen.

Most merciful and glorious God, thou hast formed the hea

vens and the earth, and the heavens praise thee, and the earth is full of thy goodness. Day unto day uttereth speech. Their line has gone out into all the earth.

We thank thee for our being, these wondrous bodies and these immortal spirits. We render thanks for these intelligent minds, and these moral powers; that it is our privilege and our blessing to honor thee, the only true God, and Jesus Christ whom thou hast sent. We thank thee for all the relations thou hast established, for our homes and families, for country, and friendship, and love, and for the privilege of becoming the sons and daughters of the Lord God Almighty, and joint heirs with Jesus Christ of an eternal inheritance.

We render our thanks to thee, most merciful God, for the good land thou hast given to our fathers and continued to their children; a land of brooks of water, of fountains, and depths that spring out of the valleys and hills: a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein the people eat bread without scarceness; a land whose stones are iron, and out of whose hills men dig brass. We thank thee that thou hast taught us to remember the Lord our God.

We bless the Lord for the good government under which we live, originating in the people, and designed for the greatest good of the people: and we pray that our free institutions may be perpetuated, and extended to all people; that oppression may cease in the land and in all lands, and the oppressed go free, and that the love of God and the love of man may control every heart.

We render thanks for the privileges of education, that our children may know the rights and duties of good citizens. We pray that knowledge may be diffused over all the land and among all people, and that all means for the improvement and elevation of the human family may be prospered till they shall be crowned with a glorious triumph.

Blessed be the Lord, for the gospel of our Saviour, and for the glorious hope of salvation by faith in the Redeemer. Glorify thy great name, O Lord; glorify the name and grace of Jesus Christ.

Accept our gratitude, O God, for thy blessing upon the labors of the people in all their departments, and that we are surrounded with these evidences of the success and prosperity thou hast bestowed; that our store-houses are filled by thy bounty, and that plenty has been diffused over the land.

We call upon our souls to praise thy name. Praise the Lord from the earth, ye dragons and all deeps; fire and hail; snow and vapor; stormy wind fulfiling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth, and all people; princes and all judges of the earth; both young men and maidens; old men and children; let them praise the name of the Lord: for his name alone is excellent: his glory is above the earth and heaven. Praise ye the Lord. Amen.

LXXXII.—PUBLIC THANKSGIVING.

See also, Nos. 10 *and* 15.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness, come before his presence with singing. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting. Exalt ye the Lord our God, and worship at his foot-stool. Who laid the foundations of the earth, that it should not be removed for ever? Thou coveredest it with the deep as with a garment: the waters stood above the mountains. Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

He appointed the moon for seasons: the sun knoweth his going down. He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruits of thy works. He causeth the grass to grow for the cattle, and the herb for the service of man, that he may bring forth fruit out of the earth: and wine that maketh glad the heart of man, and oil to make his face to shine: and bread which strengtheneth man's heart.

The eyes of all wait upon thee and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desires of every living thing.

A father of the fatherless, and a judge of the widows, is God in his holy habitation. He raiseth up the poor out of the dust, and lifteth the needy out of the dung hill: that he may set him with princes, even with the princes of his people. The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

O that men would praise the Lord for his goodness and his wonderful works to the children of men. Let them exalt him in the congregation of the people and praise him in the assembly of the elders. O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so: whom he hath redeemed from the hand of the enemy. And let them sacrifice the sacrifices of thanksgiving: and declare his works with rejoicing. Bless the Lord, O house of Israel; bless the Lord, O house of Aaron; bless the Lord, O house of Levi; ye that fear the Lord, bless the Lord. Blessed be the Lord out of Zion. Praise ye the Lord.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem! Praise ye the Lord. *Ps.* 100 : 1, 2, 5, 6. *Ps.* 99 : 5. *Ps.* 104 : 5, 6, 9, 19. *Ps.* 147 : 16, 17, 18. *Ps.* 104 : 10. *Ps.* 145 : 15, 16. *Ps.* 68 : 5. *Ps.* 113 : 7, 8. *Ps.* 145 : 14. *James* 1 : 17. *Ps.* 107 : 31, 32. *Ps.* 107 : 1, 2, 22. *Ps.* 135 : 19, 20, 21. *Ps.* 116 : 12, 13, 17, 18, 19.

See also, Neh. 8 : 8–18. 2 Sam. 22 : 1–50. 1 Chron. 16 : 28–31. Ps. 107 : 8, 9 150.

L. M.

Join every tongue to praise the Lord;
All nature rests upon his word;
Mercy and truth his courts maintain,
And own his universal reign.

Seasons and times obey his voice;
The evening and the morn rejoice,
To see the earth made soft with showers,
Enriched with fruit, and dressed in flowers.

Thy works pronounce thy power divine;
In all the earth thy glories shine;
Through every month thy gifts appear;
Great God, thy goodness crowns the year.

PRAYER.

O God, thou art very great, thou art clothed with honor and majesty; thou coverest thyself with light as with a garment; thou walkest upon the wings of the wind. When we reflect on the glory of thy majesty, we are filled with wonder at the vastness of thy condescension. For thou condescendest even to behold things that are in heaven. What then is man that thou art mindful of him, or the son of man that thou visitest him!

We rejoice that we are under the government of a being, who is not only almighty, but perfectly righteous, and wise, and good; that all things in our world are appointed and arranged by thy paternal agency; that thy providence numbers the very hairs of our head, and that a sparrow falleth not to the ground without our heavenly Father.

Hitherto hath the Lord helped us. We bless thee for personal mercies. If we are called, it is by thy word. If we are renewed, it is by thy spirit. If we are justified, it is freely by thy grace, through the redemption that is in Christ Jesus. It is in thee we live and move and have our being. Thy goodness has been always near us, to hear our complaints, to soothe our sorrow, and to command deliverance for us. And numberless are the instances of loving kindness that now, from ignorance or inattention, elude our notice; the discovery of which will awaken our songs, when we mingle with those who dwell in thy house above and are still praising thee.

We thank thee for relative benefits; for blessings on our families, blessings on our churches, and blessings on our country. We confess that we are not worthy of the least of all thy mercies, and of all the truth which thou hast showed unto thy servants. Sins of every kind and of every degree have reigned among us; have spread through all ranks and orders; and continued notwithstanding all warnings and corrections; and if thou hadst dealt with us after our sins, or rewarded us

according to our iniquities, we should long ago have had no name nor place among the nations of the globe.

But to the Lord our God belong mercies and forgiveness, though we have rebelled against him. All thy dispensations towards us have said, with a tenderness that ought to penetrate our hearts, How shall I give thee up! Our privileges, never properly improved, and forfeited times without number, have been continued. We still behold our sabbaths, and our ears still hear the joyful sound. Our constitution, liberties and laws, have not been subverted or impaired. Thou hast given us rains and fruitful seasons; thou hast filled us with the finest of the wheat; our garners have been affording all manner of store; our oxen have been strong to labor; our sheep have brought forth thousands and ten thousands in our streets. Thou hast spread thy wing, and sheltered us from the pestilence that walketh in darkness, and the destruction that wasteth at noon day. Civil discord has not raged in our land; our shores have not been invaded; we have not heard the confused noise of warriors, nor seen garments rolled in blood—it has not come nigh us. Our enemies have often threatened to swallow us up, but the Lord has been on our side, and they have not prevailed against us. We are this day called upon to acknowledge thy goodness in (here let the particular causes for thankfulness be expressed.)

God is the Lord who hath showed us light; bind the sacrifice with cords, even to the horns of the altar. May we never convert our blessings into instruments of provocation, by making them the means of nourishing pride and presumption, wantonness and intemperance; and compel thee to complain, Do ye thus requite the Lord, O foolish people, and unwise? is not he thy father that hath bought thee? Hath he not made thee and established thee?

For this purpose meet with us in thy house; and may the goings of our God and our King be seen in the sanctuary. Be with the preacher and with the hearers; and let the words of his mouth, and the meditation of their hearts, be acceptable in thy sight, O Lord, our strength and our Redeemer. May public instruction awaken the ardor of our feelings. May our gratitude not only be lively, but practical and permanent. And by all thy mercies may we present our bodies a living sacrifice, holy and acceptable unto thee, which is our reasonable service.

Bless the Lord, ye his angels, that excel in strength that

do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul. Amen.

LXXXIII.—PUBLIC FAST.

See also, No. 41, 42.

Then I (Ezra,) proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance, because we had spoken unto the king, saying, The hand of our God is upon all them for good, that seek him but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him and covered him with sackcloth, and sat in ashes.

And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way, and God repented of the evil that he had said, that he would do unto them, and he did it not.

Therefore, also now, saith the Lord, turn ye even to me, with all your heart and with fasting, and with weeping, and with mourning. And rend your heart and not your garments; and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat offering and a drink offering, unto the Lord your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn

assembly. Gather the people: sanctify the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people O Lord, and give not thine heritage to reproach. *Ezra* 8 : 21, 22, 23. *Jonah* 3 : 5–8. *Jonah* 3 : 9, 10. *Joel* 2 : 12, 13, 14, 15, 16, 17.

See also, Dan. 9 : 14. 8 : 1–13. 9 : 14–19. Isa. 58 : 3–6. Matt. 6 : 16–18. Jer. 8 : 6.

C. M.

Lord, look on all assembled here,
Who in thy presence stand
To offer up united prayer
For this our sinful land.

O, may we all, with one consent,
Fall low before thy throne,
With tears the nation's sins lament,
The church's and our own.

And should the dread decree be passed,
That we must feel the rod,—
Let faith and patience hold us fast
To our correcting God.

PRAYER.

Holy, holy, holy, is the Lord of hosts, the whole earth is full of thy glory. O for such an impression of thy holiness as Isaiah had, when, penetrated with a sense of his own sin, and the sin of the nation, he exclaimed, Wo is me, for I am a man of unclean lips, and I dwell among a people of unclean lips. Banish all insensibility and indifference from our minds, and unite our hearts to fear thy name.

We lament that the world in which we live, formed to show forth thy praise, was so early defiled by sin; that all flesh corrupted its way before God, and every imagination of the thoughts of the heart was only evil continually. We adore thy awful but righteous displeasure, in bringing the flood upon the world of the ungodly and taking them all away.

Yet even this tremendous desolation did not hinder the renewed human race from rebelling against thee; and a long succession of private and public calamities proclaims the desperate depravity of our nature, and the evil of sin. Our world is the empire of death, a vale of tears; and tempests

and earthquakes, and war, and pestilence, and famine, scatter the tokens of thy wrath, for thou distributest sorrows in thine anger.

Thy judgments are now abroad in the earth—may the inhabitants thereof learn righteousness. They have reached and invaded us—may we lay them to heart, and be suitably impressed with the afflicting circumstances of the country to which we belong.

We have been equally distinguished by privileges and guilt; and it is impossible for us to review the one, without being reminded of the other. An innumerable number of natural, providential, and religious benefits, have distinguished our portion. The lines have fallen to us in pleasant places, yea, we have a goodly heritage. At an early period the gospel visited our shores, and has continued in the midst of us to this hour. We have lived under the administration of laws, just, mild, and beneficent. We have enjoyed civil and religious freedom. The scriptures have not been withholden from us, nor have our teachers been removed into a corner—but our eyes have been our teachers; and sitting under our own vine and fig-tree, none has dared to make us afraid. In our dangers thou hast appointed salvation for walls and bulwarks; the earth has yielded to us her increase, and God, even our own God, has blessed us.

It is impossible for us to express or conceive the obligations we are under to love and serve thee.

But we know—and O help us to feel—how unworthily and ungratefully we have behaved ourselves towards our adorable benefactor. We are a sinful nation, a seed of evil doers, children that are corrupters. The whole head is sick, and the whole heart is faint; from the crown of the head even to the sole of the foot, there is no soundness, but wounds and bruises and putrefying sores. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to our rulers.

But thou art the Almighty. Thou hast all hearts in thy hand, and all events at thy disposal.

And we have heard that to the Lord our God belong mercies and forgiveness, though we have rebelled against him. We are proofs ourselves that thy compassions fail not—hence, though corrected, we are not consumed; and though guilty, we are yet allowed and invited to enter thy presence.

With deep humiliation, not unmingled with hope, may we

approach the throne of thy grace, at this time of need. O be merciful unto us and bless us, and cause thy face to shine upon us that we may be saved. For the sake of thy dear Son, who died the just for the unjust, by whose name we are called—behold a country prostrate at thy foot-stool; and hear the voice which will issue to-day from so many temples and closets, saying, Spare thy people, O Lord, and give not thine heritage to reproach.

Remove, if it please thee, the blow of thy heavy hand, in the calamity which we are deploring; and after giving us such a deliverance as this, may we no more break thy commandments. Or if thou hast determined to continue the correction, O correct us, but with judgment, not in thine anger, lest, thou bring us to nothing. "Our Father," &c.

LXXXIV.—PEACE MEETINGS.

Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Thus saith the Lord God, Because Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore, thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and they shall know my vengeance saith the Lord God.

Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred: therefore, thus saith the Lord God, Behold I will stretch out my hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes.

Woe to him that buildeth a town with blood, and establisheth a city by iniquity.

It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say; Come ye and let us go up to the mountain of the Lord, to the house

of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

In that day will I make covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely.

He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire. He shall judge thy people with righteousness, and thy poor with judgments. The mountains shall bring peace to the people, and the little hills by righteousness. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. *Jer.* 29 : 7. *James* 4 : 1. *Ezek.* 25 : 12, 13, 14, 15, 16, 17. *Isaiah* 2 : 2, 3, 4. *Hosea* 2 : 18. *Ps.* 46 : 9. *Ps.* 72 : 2, 3, 7.

See also, Matt. 5 : 38–45. Zech. 9 : 9, 10. Eze. 35 : 1–9.

L. M.

Poor are the triumphs war has won,
Its countless evils who can sse?
Immortal beings! deathless souls!
Resolved on death or victory.

And many find a speedy death,
And many reach that dark abode,
With all their sins upon their heads,
And hearts at enmity with God!

And now the smoking hamlet view,
The peaceful village wrapt in fire,
And fields of grain like stubble blaze,
And honest labor's hopes expire.

When war prevails, sins o'er the land
Rush like a desolating tide;
God is contemn'd, his worship scorned,
And wholesome human law defied.

PRAYER.

O thou that stillest the noise of the seas, the noise of their waves, and the tumult of the people, we bless thee that thou hast made peace in our borders, called us to adore thee as the

repairer of the breach, the restorer of paths to dwell in. We lament the evils of war, both natural and moral; and confess, with shame, that ever since man became an apostate from thee, he has been an enemy to his brother, and that from the death of Abel our earth has been a field of blood. O let thy word be speedily accomplished. Let the nations learn war no more, but beat their swords into ploughshares, and their spears into pruning-hooks, and only emulate each other in husbandry, and commerce, and science, and religion. O thou prince of peace, preside in every counsel. May all public teachers recommend peace. In private life may we follow peace with all men; and cherish the principles and the dispositions which will prepare us for that world where we shall enter into peace, and the sound of war will be heard no more. "Our Father," &c.

LXXXV.—TEMPERANCE MEETING.

Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine and praised the gods of gold, and of silver.

They have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.

The drunkard and the glutton shall come to poverty. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Yea, thou shalt be as he that lieth down in the midst of the sea; or as he that lieth upon the top of a mast. They have stricken me shalt thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

It is not for kings, O Lemuel, it is not for kings to drink

wine; nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Be not among wine bibbers; among riotous eaters of flesh: look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last, it biteth like a serpent and stingeth like an adder.

Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink.

Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.

Let us walk honestly, as in the day; not in rioting and drunkenness. And be not drunk with wine, wherein is excess.

Now the works of the flesh are manifest, drunkenness, revelings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. *Prov.* 20 : 21. 31 : 4, 5. 23 : 20–32. *Isa.* 5 : 11–22. 28 : 1. *Rom.* 18 : 13. *Eph.* 5 : 18. *Gal.* 5 : 19–21.

C. M

O inebriate stop thy hand,
Why such a course pursue,
Against thy maker's great command,
Why thus thyself undo?

Why sacrifice thy useful frame,
Thy children, friends, and wealth?
Why to derision give thy name,
And why destroy thy health?

And why destroy those feelings warm
Which man for man should hold?
Why almost change thy noble form
To his who grazed of old?

And why destroy thy much loved wife,
To whom thy vows were given,
To cherish her throughout thy life,
Those vows were writ in heaven.

PRAYER.

Almighty God, our Heavenly Father: we adore thee as the author of the manifold blessings which crown our lot; and we thank thee that thou hast not left us in ignorance of the methods by which these blessings may be secured—the cultivation of purity, sobriety, and true piety. We rejoice, O God, that thou hast also hedged us in with warnings and threatenings to deter us from the paths of vice, and with invitations and promises to allure us to the ways of virtue. We beseech thee that each one of us may shun the paths of sin, and walk in the way of thy commandments.

We thank thee, O God, for the privilege we enjoy of assembling on this occasion. But what do we here without the divine presence? O, may we find fulfilled to us the precious promise of the blessed Saviour, "Where two or three are gathered together in my name there am I in the midst of them." We have met, O God, to invoke thine aid in exterminating that terrible scourge which is destroying so many hearts and homes—intemperance. Wilt thou strengthen our weakness, wilt thou enlighten our ignorance, wilt thou give us the meekness and gentleness which were in Christ Jesus, that our efforts rightly directed and prosecuted may be crowned with glorious success.

We entreat thee, O God, that thou wilt aid us to suppress the traffic in ardent spirits. A mighty current of liquid fire is setting forcibly against us. Its towering wave is felt, and its angry roar is heard from every direction. No power but thine, Almighty Father, can stop its flow or settle its surface. O, that the same irresistible power that drove back the flood, and dried up the sea, may impart its gracious interposition, or it will deluge the world.

Wilt thou avert the poor inebriate, O God, in his career of guilt and shame. May he realize the full force of the truth that no drunkard can inherit the kingdom of Heaven; that between him and happiness a great gulf is fixed; and that the price of his adherence to his ungodly habit and vicious propensity must be that of exclusion from the "presence of the Lord and the glory of his power;" and, O that he may be brought back to his family and to society clothed and in his right mind. And we pray thee, compassionate Father, that peace and prosperity and joy may once more smile upon households that are now shrouded in wretchedness and woe.

Wilt thou attend with thy favor, O God, all the efforts that are put forth in this noble cause—the emancipation of our race from the thraldom of intemperance. And may the time soon arrive when the blessings of temperance and religion shall be commensurate with the ruins of the fall. We ask these great and inestimable favors in the name of Jesus Christ the righteous, and to him with the Father and the Holy Spirit shall be ascribed endless praises. Amen.

LXXXVI.—MEETING IN BEHALF OF THE JEWS.

The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. *Hosea* 3 : 4, 5.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, the Lord, will be their God, and my servant David a prince among them, I, the Lord, have spoken it. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them

afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. *Jer.* 31 : 31, 32, 33, 34. *Ezek.* 34 : 13, 23, 24, 28, 29.

Unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away. 2 *Cor.* 3 : 15, 16.

If the casting away of them be the reconciling of the world: what shall the receiving of them be but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. *Rom.* 11 : 15, 16. *Rom.* 11 : 24, 25, 26, 27.

See also, Isa. 11 : 11–16. Eze. 36 : 33--36. Eze. 20 : 40--44. Zech. 12 : 10.

S. M.

Lord, send thy servants forth,
To call the Hebrews home;
From east and west, from south and north,
Let all the wanderers come.

Where'er in lands unknown,
The fugitives remain,
Bid every creature help them on,
Thy holy mount to gain.

With Israel's myriads sealed,
Let all the nations meet,
And show the promises fulfilled,
Thy family complete.

PRAYER.

We adore thee as the God of Abraham, of Isaac and of Jacob, and of all the prophets. Thou didst make known thy ways to Moses, and thine acts to the children of Israel. By a series of signal miracles thou didst deliver them from bondage, lead them through the sea and the wilderness, give them

bread and water in the desert, and the law from Sinai, and didst finally bring them into possession of the land promised to Abraham as the inheritance of his seed. But, O Lord, thy chosen people requited thy mercies by ingratitude and rebellion. They sought to return to Egypt; they made an idol; they chode with Moses; and after being brought into the land of promise, refused to hear the prophets often sent unto them. And to crown their wickedness, they rejected the Messiah and crucified the Saviour of the world, and in their blindness imprecated upon themselves and their children the retribution of heaven. O Lord, how long shall they abide without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim? How long shall they remain scattered and peeled, a proverb and a by-word among the nations? How long shall the vail rest upon their eyes in reading Moses and the prophets, so that they cannot discern their spiritual meaning and comprehension, and their exact fulfilment in the advent, ministry and death of Christ, and in the nature and triumphs of his kingdom? We bless thee that this blindness which has happened to Israel shall not remain. When the fulness of the Gentiles has come in, all Israel shall also be saved. If their unbelief became the immediate occasion of preaching the gospel more widely to the Gentiles, how much shall their conversion and ministry to the gospel hasten its universal triumph? O may their residence in all lands; their knowledge of almost all languages; their indomitable perseverance; and their boundless wealth, be speedily made available to the diffusion of the scriptures and of christianity throughout the world. May the unjust prejudices of the Gentiles against them cease, and may they emulate each other in putting forth efforts to reclaim from their unbelief, those to whom they are so much indebted, and whom God has so signally honored. "Our Father," &c.

LXXXVII.—MEETING IN BEHALF OF SEAMEN.

O Lord, our Lord, how excellent is thy name in all the earth. Thou, even thou, art Lord alone, thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas and all that is therein, and thou preservest them all. *Neh.* 9 : 6.

He strengthened the fountains of the deep. He gave to the sea his decree, that the water should not pass his commandment. Hast thou entered the springs of the sea? or hast thou walked in the search of the depths? Behold, he spreadeth his light upon it, and covereth the bottom of the sea. He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses. *Prov.* 8 : 28, 29. *Job* 38 : 16. *Job* 36 : 30.

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea. *Ps.* 33 : 7. *Ps.* 89 : 9. *Ps.* 93 : 3, 4.

The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds poured out water, the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters. *Ps.* 77 : 16, 17, 18, 19.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan whom thou hast made to play therein. These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. *Ps.* 104 : 24–28.

They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven: they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man; and are at their wits end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm: so that the waves thereof are still. Then are they glad, because they be quiet: so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness; and for his wonderful works to the children of men, *Ps.* 107 : 23–31.

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. *Isaiah* 60 : 9.

Lift up thine eyes round about, and see: all they gather themselves together: the abundance of the sea shall be converted unto thee. They shall lift up their voice, they shall sing, for the majesty of the Lord, they shall cry aloud from the sea.

Sing unto the Lord a new song, and his praises from the end of the earth: ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. *Isaiah* 60 : 4, 5. *Isaiah* 24 : 14. *Isaiah* 42 : 10.

And the sea gave up the dead which were in it: and death and hell delivered up the dead, which were in them: and they were judged every man according to their works. *Rev.* 20 : 13.

The Lord said I will bring my people again from the depths of the sea. *Ps.* 68 : 22.

10's.

Thine the great ocean, fathomless and wide,
Through whose far depths uncounted myriads glide;
Thine its tumultuous heave, its placid rest,
And Thine the sleepers in its cold, dark breast.

Its solemn anthems have no theme but Thee,
Lord of the stars and earth and rolling sea!
And in the wildest storm that o'er it plays
Thy voice alone it hears—Thy arm obeys.

PRAYER.

Our Father who art in heaven; great art thou, and greatly to be praised. Thou art the creator of the earth and all things therein; thou hast founded the world and it abideth; thou hast weighed the mountains in scales and the hills in a balance: the nations are as the drop of a bucket in thy sight; and thou hast measured the sea in the hollow of thy hand. While we confess that thy greatness is unsearchable, may we remember that thy presence is all pervading. From it we cannot escape, nor can we prevent thy observation. If we ascend to heaven thou art there; if we make our bed in hell thou art there; and as we pursue our track across the pathless deep thou art here. Thy presence is with us by day

and by night; in the stillness of the calm and in the violence of the tempest. Shut out as we are from the world of mankind, away alike from the social blessings and common temptations of our race; tossed on an element the most fickle, and unstable; we are powerfully reminded that thou art everywhere present by the wonders of thy hand which we behold. We confess O God, that we who do business in great waters see thy wonders in the deep: raising up the stormy wind which lifteth up the waves thereof. Often have our souls been melted because of trouble, till thou didst rebuke the winds and the sea, and didst not permit the danger to overwhelm us. With gratitude would we record thy past mercies; and while we feel how peculiarly liable we are to be removed suddenly to an eternal world, we beseech thee for that grace which will make the voyage of life itself successful. Let our frail bark weather the storms of trial, and escape the sunken rocks of perdition, and through the mercy of a crucified Redeemer, through whom alone we can have access to thy mercy-seat, grant that we may at length drop the anchor in the heavenly port, and glorify the captain of our salvation throughout everlasting ages.

And to this end we pray that we may be diligent in working out our salvation with fear and trembling; that we may be careful to maintain good works; that we may walk before thee in uprightness of heart; that we may mortify our worldly desires and affections; that we may watch and pray that we enter not into temptation; that thy law may be embodied in our lives, and thy love shed abroad in our hearts; thus may we live, knowing God and being known of him, till having been found faithful unto death, it is our happy privilege through grace divine to receive a crown of life. Remember in mercy our absent relations and friends. Bless all who like ourselves are floating on the bosom of the waters. Let the abundance of the seas be converted unto thee; and in the extension of thy truth, and in the spread of the kingdom of our common Saviour, let the forces of the Gentiles come unto thee, till Jesus shall reign from sea to sea, and from the river to the ends of the earth. "Our Father," &c.

LXXXVIII.—EDUCATIONAL MEETING.

Doth not wisdom cry?
And understanding put forth her voice?
She standeth in the top of high places,
By the way in the places of the paths.
She crieth at the gates,
At the entry of the city,
At the coming in at the doors.
Unto you, O men, I call;
And my voice is to the sons of man.
O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
Hear; for I will speak of excellent things;
And the opening of my lips shall be right things.
For my mouth shall speak truth;
And wickedness is an abomination to my lips.
Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And all the things thou canst desire are not to be compared unto her.
Length of days is in her right hand;
And in her left hand riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
The Lord by wisdom hath founded the earth;
By understanding hath he established the heavens.
By his knowledge the depths are broken up,
And the clouds drop down the dew.
I wisdom dwell with prudence,
And find out knowledge of witty inventions.
Counsel is mine, and sound wisdom:
I am understanding; I have strength.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.

My people are destroyed for lack of knowledge.
Knowledge and wisdom shall be the stability of thy times,
and strength of salvation.
The fear of the Lord is the instruction of wisdom!
The fear of the Lord is the beginning of wisdom!
I lead in the way of righteousness,
In the midst of the paths of judgment,
That I may cause those that love me to inherit substance;
And I will fill their treasures.
The path of the just is as the shining light,
That shineth more and more unto the perfect day.

Prov. 8 : 1–7. *Prov.* 3 : 13–20. *Prov.* 8 : 12–16.

See also. Ps. 111 : 10. Prov. 8 : 20, 21. Prov. 4 : 18. Hos. 4 : 6. Is. 33 : 6. Prov. 15 : 33.

11's and 8's.

O'er the green hills of science, O Spirit, preside,
And send down thy heavenly showers;
Let holiest dew on each tendril abide,
And nourish the germs and the flowers.

Pour salt in these fountains, shed light on these halls,
Bid Shiloh's pure waters be there,
Till the tide of salvation, surrounding the walls,
Rolls high on the breezes of prayer.

From the youth of our country shall armies arise,
The gospel of peace to proclaim,
O'er the land and the sea, the glad message that flies,
Shall echo Immanuel's name.

PRAYER.

Almighty God, supreme and all sufficient source of light and truth, we acknowledge and adore thee as the creator and absolute disposer of all things. The heavens declare thy glory, and the whole material universe is eloquent of thy praise. But we recognize thee especially as the creator of the human soul, with all those wonderful endowments which, bearing thine own express image, are capable of rising to the apprehension of their existence and the survey of their infinite perfections. We bless thee O Lord, for those faculties which raise us immeasurably above the brutes that perish; which stamp us lords of this lower creation; which prepare us to be subjects of thy moral government; and fit us for a glorious career of ever growing knowledge, virtue and happiness. We thank thee, that thou hast made these faculties susceptible of a varied and unlimited culture, so that under the skil-

ful hand of training, and the fostering influence of truth, they may be drawn forth, strengthened, harmonised, and made at once to raise their possessor ever, higher and higher in the scale of intellectual dignity and worth and to reflect with ever increasing brightness the glory of their author. And we thank thee that thou hast made a world without corresponding to the world within us—a universe of high and elevating truth over which the mind may freely range, and whence it will draw ever fresh and inexhaustible supplies for its own nurture and enlargement.

And now, Our Father, we humbly beseech thee to impress us with a sense of the responsibilities which attend the possession of endowments so exalted. May we remember that we are bound to show a holy fidelity in meeting the claims which gifts so transcendent lay upon us; and that we are at liberty to think from no effort which is required for the highest culture and perfection of our intellectual natures, and for making the greatest attainments in the knowledge of thy works and ways. We entreat thee to smile upon all our efforts after intellectual growth and discipline. Thou who hast created, and so wondrously endowed the mind; Thou alone knowest all its secret springs, and comprehendest all its curious and complicated mechanism; thou alone perfectly understandest the best methods of its culture and canst guide it aright in the pursuit of knowledge. Wilt thou shed the light of thy wisdom upon our darkness, and guide us to the attainment of that truth which at once illuminates, enlarges, and purifies the soul. And as the end and scope of all our acquisitions may we become acquainted with thee; and through nature and providence, as well as relation, may we learn to look up reverently and lovingly to the God who presides over both.

And we beseech thee to smile graciously upon all the efforts which are made in behalf of the cause of education—to promote the great interests of truth and learning among men. Bless, we entreat thee, our common schools and academies, and all our higher seminaries of learning. May they be places where right influences shall prevail; where sound moral religious teachings shall conspire with a thorough intellectual teaching, to fit the rising youth of our land for the high duties and destinies which await them. May those who preside over these institutions be richly furnished with all needed qualifications for communicating instruction; and

may the youth who are taught in them, by availing themselves diligently of the advantages which they proffer, become well armed for the great conflicts of life, and fitted to serve faithfully God and their generation.

And we pray thee, O Lord, to lend thy gracious aid to all the efforts which are made to enlighten the ignorance and elevate the condition of our benighted humanity. May all who in every place are scattering the seeds of intellectual or spiritual life, be cheered by seeing a portion of the seed they sow, fall into good ground, take root, germinate, and produce fruit to the glory of thy name. We especially commend to thy favorable regard the objects and interests of this meeting. Wilt thou graciously preside over all its proceedings; aid by the counsels of thy Spirit in all its deliberations; give to its members a unanimity of feeling and of views in respect to the great cause which they are assembled to promote; may truth be elicted by their discussions, and may principles be set forth, and measures adopted which shall contribute to the ushering in of that day when the reign of light and truth shall be universal. And hasten, we beseech thee, our heavenly Father, the coming of that happy time—the time when darkness shall have fled away; when the pure light shall every where shine; when ignorance, superstition and idolatry shall no more enslave the minds of men; but when the glory of the Lord in his works and his word shall be so revealed that all flesh shall see it and praise him together. And to God only wise be rendered praise forever through Jesus Christ the only Saviour. Amen.

LXXXIX.—MEETINGS OF THE YOUNG.

Six days shalt thou labor, and do all thy work. The sleep of a laboring man is sweet, whether he eat little or much. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons, shall have poverty enough. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer, is a wise son: but he that sleepeth in harvest, is a son that causeth shame. *Exod.* 20 : 9. *Eccl.* 5 : 12. *Prov.* 28 : 19. *Prov.* 10 : 4, 5.

The soul of the sluggard desireth and hath nothing: but

the soul of the diligent shall be made fat. The hand of the diligent shall bear rule: but the slothful shall be under tribute. Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men. *Prov.* 12 : 24. *Prov.* 22 : 29. *Prov.* 13 : 4.

Cease, my son, to hear the instruction that causeth to err from the words of knowledge. Be not deceived: evil communications corrupt good manners. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause to decline after many, to wrest judgment. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. He that walketh with wise men, shall be wise: but a companion of fools shall be destroyed. *Prov.* 19 : 27. 1 *Cor.* 15 : 33. *Exod.* 23 : 2. *Ps.* 1 : 1. *Prov.* 13 : 20.

My son, if sinners entice thee, consent thou not. If they say, Let us lurk privily for the innocent; let us swallow them up alive, as the grave, and whole, as those that go down into the pit: we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us, let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path; for their feet run to évil, and make haste to shed blood. And they lay wait for their own blood, they lurk privily for their own lives. *Prov.* 1 : 10, 12, 13, 14, 15, 16, 18.

Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief: and their sleep is taken away unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. *Prov.* 4 : 14, 15, 16, 17.

At the window of my house, I looked through my casement, and behold among the simple ones, I discerned among the youths, a young man void of understanding. Passing through the street, there met him a woman subtil of heart. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life. He knoweth not that the dead are there and that her guests are in the depths of hell. Her house is the way to hell, going down to the chambers of death. *Prov.* 7 : 6, 7, 8, 10, 22, 23. *Prov.* 9 : 18. *Prov.* 7 : 27.

My son, keep my words, and lay up my commandments with thee. Keep my commandments and live. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment. *Prov.* 7 : 1, 2. *Eccl.* 11 : 9.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Ps.* 12 : 14.

C. M.

O, in the morn of life, when youth
With vital ardor glows,
And shines in all the fairest charms,
That beauty can disclose.

Deep in thy soul, before its powers,
Are yet by vice enslaved,
Be thy Creator's glorious name
And character engraved.

True wisdom, early sought and gained,
In age will give thee rest,
O, there, improve the morn of life
To make its evening blest.

PRAYER.

We adore Thee as the creator and upholder of all things: as the author of the relations, and disposer of the periods of human life. We praise Thee for the advantages and promise of youth, that while age totters with feebleness, or leans on its staff, the step of youth is firm and elastic; while the grasshopper becomes a burden to age, the least noise disturbs its repose, and misfortunes crush its spirit; the energy of youth is baffled by no adversities, but its spirit turns buoyant and hopeful from the ruin of the last cherished plan, and from the grave of the last buried affection. While the walks of science may be interdicted to age through the want or neglect of opportunities, by the formation of uncongenial habits and tastes and aversion to new undertakings, they are open in all their pleasing prospects and ample rewards before youth. While the character of age has become stereotyped beyond the probability of careful revisions or considerable alterations and amendments, the type of youthful character is not yet all set

up or arranged, or cast in form. The character of youth is still in the pliant twig, and its every inclination may add to the symmetry and beauty or to the deformity of the rising tide. While age in its irreligion has little hope remaining, and is liable to die accursed in its hundreth year of unbelief and irreligion; even the sinful character of youth has not yet received the unalterable spot of the leopard, or the dark tinge of the Ethiopian's skin. We praise thee for the manifold advantages of the young. For them are prepared the mansions of wealth, and the humbler dwellings of competence and content. For their control wait the affairs of manufactures and commerce. For them are opened schools and colleges and universities. For them wait the honors of professions and of civil trust. To them are presented the rewards of patriotism, of philanthropy and religion. We look to them as the hope of the state and of the church, promising to our country an improved citzenship and magistracy—a more enlightened skill in her industrial callings, a more thorough accomplishment and higher probity in her professional classes; an increase of knowledge, and of moral, intellectual and religious culture among all her citizens. O let our country rise to the highest possible elevation and glory of human society. Bless all schools and colleges, and other institutions contemplating the culture and accomplishment of youth. May they become nurseries of social virtues, as well as of the sciences; of moral as well as intellectual greatness. And may the young be prepared for the higher duties and privileges of an age

> Prophets and kings desired to see,
> But died without the sight.

May our youth rise in a more scriptural faith and a more scriptural charity to mediate between contending parties in religion. May the love of christianity rise in them superior to the love of sects, and conciliate the children to a scriptural alliance and fraternal fellowship, unattainable by their more prejudiced parents. "Our Father," &c.

XC.—MATERNAL MEETINGS.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good, and not evil, all the days of her life.

She seeketh wool and flax, and worketh willingly with her hands. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She layeth her hands to the spindle, and her hands hold the distaff. She maketh fine linen, and selleth it, and delivereth girdles unto the merchant.

She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy. *Prov.* 31 : 10, 11, 12, 13, 15, 19, 24, 27, 28, 20.

Hannah said, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. And she said, For this child I prayed, and the Lord hath given me my petition, which I asked of him: therefore also, I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. 1 *Sam.* 1 : 15, 18, 26, 27, 28.

Samuel ministered before the Lord, being a child, girded with a linen Ephod. His mother made him a little coat, and brought it to him from year to year, when she came up with her husband, to offer the yearly sacrifice. And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord. 1 *Sam.* 2 : 18, 19, 1.

There followed him a great company of people and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas and Mary Magdalene. And they returned and prepared spices and ointments. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. *Luke* 23 : 27, 28. *John* 19 : 25. *Luke* 23 : 56. *Mark* 16 : 2.

Favor is deceitful and beauty is vain; but a *woman that feareth the Lord*, she shall be praised. *Prov.* 31 : 30.

See also, 1 Sam. 25 : 4-8. 18, 35. 2 Kings 4 : 8-10. Matt. 20 : 20, 21. Luke 2 : 36, 37. Luke 10 : 38-42.

C. M.

Great God, we would to thee make known
Each fond maternal care;
For this we gather round thy throne,
And bring our children there.

We ask not wealth, long life, or fame,
Or aught the world can give;
May they but glorify thy name,
And to thy honor live.

This is the burden of our prayer
When from our bosoms riven,
May they be objects of thy care,
And heirs, at last of heaven.

PRAYER.

We adore Thee as the father of all mankind, and as the all-wise disposer of human relations. In wisdom and kindness thou hast instituted and guarded by the sanctions of thy law, the family institution. We praise Thee for its tender ties, and its blessed fellowship; its ennobling sentiments and its sanctifying influences. But we acknowledge with trembling solicitude the responsibility of its relations. When we reflect upon the consequences of the neglect or discharge of its duties, we exclaim with the deepest sense of our own weakness, who is sufficient for these things? Enable us to realize that we are training up our children for the state, and the church; for virtue or vice; for glory or shame. Let them never swell the ranks of the profane and the profligate. Preserve them if it please thee, from the evils and temptations of extreme poverty, or excessive wealth. May they early learn in whatsoever situation they are placed, therewith to be content. Preserve them from the contaminating influence of false teaching, and of corrupt companionship. May they emulate the virtues of the good; and follow the counsels of the just. And to this end, may it be our aim to lead them into all truth: carefully to avoid errors of head, and heart, so that the first lessons engraven on their plastic minds may be a proper foundation for all time to come. May it be our constant endeavor to instil into their minds lessons of christian virtue, so that by the divine blessing, when called to mingle with an ungodly world whose allurements will be set to ensnare them, they may not fall a prey to the destroyer. Teach us who govern, the all-important lesson of self control, so

that we may not be betrayed into those faults we are counseling them to avoid. Help us to embody and exemplify the principles we strive to inculcate, in our daily walk so that our children may take knowledge that we have been taught in the school of Christ. Aid us, O God, in the delicate and difficult duty of family government. Allow us not to provoke our children to wrath; may we suitably encourage them in every right attempt, and restrain them from every evil course, so that the curse of Eli may not visit our houses. O for that wisdom which cometh down from above, that we may bring up our children in the nurture and admonition of the Lord.

O God, suffer not their feet to stumble on the dark mountains of sin, suffer not the prince of the power of the air to lead them captive at his will, and at length shut them up in the prison of despair. Suffer not the evil communications of ungodly associates to mislead their judgment, corrupt their principles, and destroy their faith. O Lord, they know not the deceitfulness of their own hearts, nor their liability to fall into sin. Teach them the danger of leaning to their own understanding, and of trusting their good resolutions. May they early be taught by thy Holy Spirit, and cry earnestly unto thee, My father be thou the guide of my youth. As in the days of thy flesh mothers brought their offspring to thee for thy benediction, so, O blessed Saviour, we would bring our dear children in the arms of our faith, and crave thy blessing. O may they, like Timothy, know the Lord from their youth, be blessings to the world, and ornaments to the church. Bless the rising generation of our country and of the world at large.

Have mercy upon those who have none to care for them; teach those who have none to instruct them, guide those who have none to direct them; and may they be a seed to serve thee. Snatch thou the prey from the destroyer, and save weak defenceless youth from temporal and spiritual ruin. "Our Father," &c.

XCI.—MUSICAL CONVENTIONS.

Ps. 150, 149, 148, 147, 146, 108, 107, 67, 33.

PRAYER.

It is good to give thanks to thee, and sing praises to thy name O thou Most High. Thy works praise thee, and thy

saints bless thee. Thy name is excellent in all the earth, and thy glory is above the heavens. We bless thee that by endowing him with superior faculties and reason and intelligence imagination and sentiment, thou hast set man over the works of the inanimate and the lower orders of the inanimate creation. We thank thee for various means for cultivating, and exercising these higher faculties, and for the refining and ennobling pleasures they afford. We thank thee especially for the susceptibility to be influenced by the concord of sweet sounds, almost commensurate with the faculty of speech and hearing. We thank thee for the social, moral, and religious influence of music, facilitating the march of civilization, the progress of morals, and the triumph of religion. We thank thee that music was honored in the celebration of the creation, when the morning stars sang together and all the sons of God shouted for joy, and in the order and worship of the ancient Temple when the Levites sang in their courses.

We thank thee that in intimation of its continued claims, under the later and more spiritual dispensation, it was again honored in the heralding of the advent of the Messiah, when by the Shepherds the angels were heard over Bethlehem with a full chorus of the Heavenly host, singing, "Glory to God in the highest, peace on earth and good will to men."

We gratefully acknowledge its adaptation and obligation as a part of the prescribed order of social worship; enjoining singing and making melody in the heart to God, and exhortation with psalms and hymns and spiritual songs. We praise thee for its persuasive utterances of christian doctrines and duties; for its aids to devotion and the influence of the truth; for its sublime inculcations of philanthropy and patriotism; for its succors to liberty and to moral reforms; for all its refining influence upon individual character and upon society. O may the discords of earth be succeeded by the harmony of truth and justice, liberty and virtue, religion and happiness, and of a restored brotherhood and fellowship among mankind. May the harmony of sanctified affections beguile us of all the weariness and sorrows of life. May we sing thy praise with the spirit and with the understanding; and at length may we be prepared to join the general assembly and church of the first born in heaven in singing the song of Moses, and of the Lamb, and ascribing blessing and honor and glory and power unto him that sitteth upon the throne forever and ever. "Our Father" &c.

PART THIRD.

BRIEF DEVOTIONAL MEDITATIONS FOR PARTICULAR OCCASIONS.

XCII.—LAST EVENING OF THE OLD YEAR.

O God, thou hast been our refuge and dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. But as for man, his days are as grass; as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof knoweth it no more.

We appear before thee, to close in thy presence another of the revolutions of our fleeting existence, earnestly praying that the season may not pass away without suitable and serious reflections.

What numbers of our fellow creatures, and many of them much more likely to have continued than their survivors, have during the past year been carried down to their long home; but we have been preserved, and are the living to praise thee this day. So teach us to number our days that we may apply our hearts unto wisdom.

O what a series of bounties and blessings present themselves to our minds, when we look back upon the year through which we have passed; and to what but to thine unmerited goodness in the son of thy love are we indebted for all? Health, strength, food, raiment, residence, friends, relations, comfort, pleasure, hope, usefulness,—all our benefits have dropped from thy gracious hand; and there has not been a day, or an hour, or a moment, but has published thy goodness and thy care.

O how many duties have we neglected or improperly performed. How little have we redeemed our time or improved

our talents. How little have we been alive to thy glory, or sought, or even seized, when presented, opportunities of serving our generation.

Pardon our iniquity, for it is great. Cleanse us from all unrighteousness, and work in us to will and to do of thy good pleasure. Let us not carry one of our old sins with us into the new year unforgiven, unrepented of, unbewailed, unabhorred. With a new portion of time, may we have new hearts and become new creatures.

If this year we should die—and in the midst of life we are in death—may it prove our eternal gain. And if our days are prolonged, may we walk before the Lord in the land of the living, and show forth all thy praise. The number of our months is with thee. In thy hand our breath is, and thine are all our ways. Prepare us for all, and be with us in all, and bring us safely through all, into the rest that remains for thy people; for the sake of our Lord and Saviour: in whose words we call thee, "Our Father."

XCIII.—FIRST MORNING OF THE NEW YEAR.

O Lord, thou hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. May our minds be filled with elevation and grandeur at the thought of a being with whom one day is as a thousand years, and a thousand years are as one day; a being, who, amidst all the revolutions of empire, and the lapse of worlds, feels no variableness nor shadow of turning.

May we rejoice, that while men die, the Lord liveth; that while all creatures are found broken reeds and broken cisterns, he is the rock of ages, and the fountain of living waters. May we seek after a union with thyself, as the strength of our heart and our portion for ever, and be partakers ourselves of the immutability we adore; for thou hast assured us that while the world passeth away and the lusts thereof, he that doeth the will of God abideth for ever.

We thank thee that thou hast revealed to us the way in which a fallen and perishing sinner can be eternally united to thyself; and that Jesus is the way, the truth and the life. In

his name we come. O receive us graciously. Justify us freely from all things. Renew us in the spirit of our minds; and bless us with all spiritual blessings in heavenly places in Christ.

As we have entered on a new period of life, may we faithfully examine ourselves, to see what has been amiss in our former temper and conduct, and in thy strength, may we resolve to correct it. And may we inquire, for the future, with a full determination to reduce our knowledge to practice, Lord what wilt thou have me to do? Prepare us for all the duties of the ensuing year. All the wisdom and strength necessary for the performance of them, must come from thyself, may we therefore live a life of self distrust, of divine dependence and of prayer; may we ask, and receive, that our joy may be full; may we live in the spirit, and walk in the spirit. If we are indulged with prosperity, let not our prosperity destroy us nor injure us. If we are exercised with adversity, suffer us not to sink in the hour of trouble, or sin against God. May we know how to be abased without despondence and to abound without pride. If our relative comforts are continued to us, may we love them without idolatry, and hold them at thy disposal; and if they are recalled from us, may we be enabled to say, the Lord gave and the Lord hath taken away; blessed be the name of the Lord.

Bless, O bless the young. May each of them, this day hear thee saying, My son, give me thy heart; and from this time may they cry unto thee as the guide of their youth. Regard those who have reached the years wherein they say, We have no pleasure in them. If old in sin, may they be urged to embrace, before it be for ever too late, the things that belong to their peace; and if old in grace, uphold them with thy free spirit, and help them to remember that now is their salvation nearer than when they believed.

Bless all the dear connections attached to us by nature, friendship, or religion. Grace be to them, and peace be multiplied.

Let our country share thy protection and smiles. Bless all our rulers and magistrates.

Bless all our churches and congregations. Bless all thy ministers; may thine ordinances in their hand be enlivening and refreshing, and thy word effectual to wound and to heal.

May this be a year remarkable for the conversion of souls, and the extension of the gospel. Bless all missionary socie-

ties; and let the circling months see the banners of the Redeemer carried forward, till all nations are subdued to the obedience of faith. "Our Father," &c.

XCIV.—CHRISTMAS DAY MORNING.

O God, who hast so loved the world, as to give thine only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life; help us this day with true humility, and with heartfelt gratitude, and love, and praise, to meditate upon the great mystery of godliness, God manifest in the flesh.

With thy holy prophet we would rejoice that unto us a child is born, unto us a son is given, whose name is called wonderful, counsellor, the mighty God, the everlasting father, the prince of peace.

With the choir of angels, we would tune our harps to the praise of redeeming mercy, glory to God in the highest, on earth peace, good will toward men.

O Lord, bless us this day, with all spiritual blessings in Christ Jesus. Make us joyful in thy house of prayer. Whilst we contemplate the wondrous mystery of the incarnation and nativity of Christ Jesus our Lord, may we remember all the blessed ends for which he left that glory which he had with the Father before the world was, and became a man of sorrows and acquainted with grief. Give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of our mortal life in which thy son Jesus Christ came to visit us in great humility that in the last day when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

XCV.—CHRISTMAS DAY EVENING.

O Lord Jesus Christ, that which we believe of the glory of the Father, and of the Holy Ghost, the same do we believe of thy glory, without any difference or unequality. We adore thee, as God over all, blessed forever. Who for us men and

for our salvation, didst come down from heaven, and wast incarnate by the Holy Ghost, of the virgin Mary, and wast made man.

O Lord God, lamb of God, son of the Father, that taketh away the sins of the world, have mercy upon us, for we are vile earth, and miserable sinners. In thee are centered all our hopes of pardon and grace, of consolation and joy.

We bless thee, that the mystery which has been hid from ages, hath been revealed unto us, and that this day we have again heard the glad tidings that unto us was born a Saviour, which is Christ the Lord.

O Lord give unto us the increase of faith, hope, and charity. Enable us not only to confess thee before men as our Lord and our God, but also to feel our need of thee, as the only cause of our acceptance at the throne of grace. And O may we receive out of thy fulness grace for grace, be conformed to thy image, and be prepared for the enjoyment of thy glory.

Saviour of the world, thou art the light to lighten the gentiles, and the glory of thy people Israel—arise and shine upon the world that is lying in darkness,—add to thy church daily such as shall be saved; and hasten the time when all flesh shall see the salvation of our God. Amen.

XCVI.—SPRING.

Thou art the fountain of life. In thee we live, move, and have our being; and the prerogative of that being is, that we are able to contemplate thy perfections, and rise from thy works—to thyself.

Thou sendest forth thy Spirit, and renewest the face of the earth; and from apparent death, all nature starts into reanimated vigor and joy. In what myriads of productions art thou displaying afresh the wonders of thy wisdom, power, and goodness—the whole earth is full of thy riches.

While we partake of the general sympathy and delight, may we join with all thy works to praise thee. And O thou God of all grace, bless us with the renewing of the Holy Ghost in all the powers of our souls. May old things pass away, and all things become new in Christ. May the beauty of the Lord be upon us; and the joy of the Lord be our strength.

May the young remember that they are now in the spring of life, and that THIS spring, once gone, returns no more. May they therefore eagerly seize, and zealously improve, the short, but all important season, for the cultivation of their minds, the formation of their habits, the correction of their tempers, their preparation for future usefulness, and their gaining that good part which shall not be taken away from them.

XCVII.—SUMMER.

We hail thee in the varying aspects of the year, and bless thee for all their appropriate influences and advantages. O let us not view them and enjoy them as men only, but as christians also; and ever connect with them the better blessings of thy grace.

How wise and useful and necessary are these intermingled rains and sunbeams! May Jesus, as the sun of righteousness, arise upon us, with healing under his wings; and may he come down as rain upon the mown grass, and as showers that water the earth.

When we walk by the cooling brook, may we think of that river, the streams whereof make glad the city of God.

When we retire from the scorching warmth of the day into the inviting shade, may we be thankful for a rest at noon, a shelter from the heat, the shadow of a great rock in a weary land.

May thy servants behold the moral fields, that are already white unto harvest, and be all anxiety to save the multitudes that are perishing for lack of knowledge.

The harvest truly is great but the laborers are few; we therefore pray that thou wilt send forth laborers into thy harvest.

He that gathereth in summer is a wise son; he that sleepeth in harvest is a son that causeth shame. Now is our accepted time, now is our day of salvation. O let us not waste our precious privileges, and in a dying hour exclaim, The harvest is past, the summer is ended, and we are not saved.

XCVIII.—AUTUMN.

How fleeting as well as varying, are the seasons of the year. How insensibly have the months of spring and summer vanished! Nature has no sooner attained its maturities, than we behold its declension and decay. The fields are now shorn of their produce; the beauties of the garden are withered; the woods are changing their verdure, and the trees shedding their foliage—we also never continue in one stay. Many of our connexions and comforts have already dropped away from us; and the remaining are held by a slender tenure—while we ourselves do all fade as a leaf—and in a little time our places will know us no more.

Blessed be the God and Father of our Lord Jesus Christ, for the announcement of an inheritance that fadeth not away. O for a hope full of immortality—for a possession of that good part which shall not be taken away from us.

XCIX.—WINTER.

O thou God of nature and providence; manifold are thy works; in wisdom hast thou made them all, and all are full of thy goodness. The welfare of thy creatures requires the severity of winter as well as the pleasures of spring. We adore thy hand in all. Thou givest snow like wool; Thou scatterest the hoar frost like ashes; Thou sendest abroad thine ice like morsels: who can stand before thy cold.

But we bless thee for a house to shelter us, for raiment to cover us, for fuel to warm us, and for all the accommodations that render life, even at this inclement season, not only tolerable, but full of comfort.

May we be grateful; and may we be pitiful; may we reflect on the condition of those who are the victims of every kind of privation and distress—and waste nothing; hoard nothing; but hasten to be ministers of mercy, and the disciples of him who went about, doing good. O let the rich, now deservedly prize their wealth, and use it as the instrument of usefulness. May they be willing to communicate and ready to distribute and enjoy the blessing of him, that is ready to perish; and make the widow's heart to sing for joy.

C.—FOR A GOOD HARVEST.

Again thou hast crowned the year with thy goodness. The grain might have perished in the earth, or have failed of maturity for want of the showers and of the sunshine. But thou wast pleased to bless the springing thereof; and we saw, first the blade, then the ear, and after that the full corn in the ear. We hailed the valleys standing thick with corn, and heard the little hills rejoicing on every side. In due time the mower filled his hands, and the binder of sheaves his bosom; and the appointed weeks of harvest have been afforded us to gather in the precious produce. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness.

We have again witnessed thy faithfulness and truth in the promise, While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. May we learn to trust thee in all thy engagements.

And make us thankful, that as we have no famine of bread, so we have no famine of hearing the word of the Lord. With regard to the soul as well as to the body, thou fillest us with the finest of the wheat.

CI.—FOR RAIN AFTER A LONG DROUGHT.

Thou hast never left thyself without witness, but hast been continually doing good, even to the unthankful and unworthy, in giving them rain from heaven, and fruitful seasons, filling their hearts with joy and gladness. We acknowledge that the heavens over us might have been brass, and the earth under us iron. We have justly deserved the calamity; and thy power, without a miracle, could have inflicted it. But though thou hast tried our patience, and awakened our fears thou hast not forgotten to be gracious. We praise thee for sending us the seasonable and plentiful rain, by which thou hast refreshed and revived the drooping fields, so that the earth promises to yield her increase.

CII.—FOR FAIR WEATHER AFTER MUCH RAIN.

O God, thou art good, and doest good. Thou hast again surpassed our deserts, and been better to us than our fears. Thou hast caused the clear shining after rain, so that in the meadows the hay appeareth, and in the fields. Thou art preparing of thy goodness for the poor. Thou preservest man and beast. May we feel our constant dependence upon thee, and by prayer and praise give thee the glory that is due unto thy holy name.

CIII.—FOR FAIR WEATHER.

Lord, if thou shouldst turn a fruitful land into barrenness, for the wickedness of them that dwell therein: yet righteous wert thou, and just would be thy judgments; and we must not open our mouths to reply against God; but bear the indignation of the Lord which our sins have so much deserved; when our iniquities have turned away the blessings, and withholden the good things from us. But, O Father of mercies, spare us and forgive us, for thy own mercy's sake: and put a stop to the calamity that threatens destruction to the works of thy hands; that the rain which is thy blessing may not be turned into a curse; nor descend from heaven to corrupt and spoil the fruits of the earth. O cause the overflowing showers to cease, which damp the joy of the harvest, and endanger the blasting of our blessings. And as thou hast given us plenty, and caused our land to yield its increase, so give us, we pray thee, a seasonable time to gather in the fruits which thy bounty has provided for us; that in the use of them we may joyfully and cheerfully serve thee; and not consume them upon our lusts, but live to thy glory, as we do upon thy bounty. And when thy judgments are in the land, O that we, who inhabit it, may learn righteousness! nor let our anxieties be so great for our bodies as for our souls; that however we fare here, it may go well with us for ever. O let us not labor for the meat that perisheth, but for that which endures to everlasting life: which everlasting provision for our unchangable condition, above all, we beg at thy hands, O Lord God our heavenly Father, for the sake of Jesus Christ our only Saviour. Amen.

CIV.—WHEN ANY MEMBER OF A FAMILY IS SICK.

Almighty and most merciful God, at whose word diseases come and depart, encouraged by thy gracious promises, we flee to thee in this our time of need. In submission to thy most wise and holy will, we earnestly supplicate thee on behalf of thy servant, whose illness causes us great anxiety. O Lord be gracious to him, (or her,) and enable him to bear with patience those fatherly corrections which thou dost lay upon him. Show forth thy power and glory, in raising him from a bed of sickness, and in making him a monument of thy pardoning mercy in Christ Jesus. Merciful God, whatever may be the issue of this sickness, give thy afflicted servant a sanctified use of it; work in him deep conviction of sin, unfeigned repentance towards thee, and steadfast faith in our Lord Jesus Christ. Enable him to build all his hopes upon the crucified Saviour, and looking unto Jesus, may he be filled with resignation, joy and peace. And shouldst thou, in thy tender mercy, bless the means which are used for the restoration of his health, Oh! teach him and us to glorify thee, the God of our salvation, in our bodies and our souls which are thine. We present before thee our supplications, through the merits and mediation of thy beloved Son, our only Saviour Jesus Christ. Amen.

CV.—WHEN ANY OF THE FAMILY IS DANGEROUSLY ILL.

O thou creator and preserver of men, to whom belong the issues both of life and death, we earnestly beseech thee to look down in tender compassion on thy servant, who now groans under the weight of thy chastisement. When all human resources fail, and all human hope is lost it is not in vain to flee to thee for succor. To the arms of thy mercy, therefore, we commend our dear friend. We know that nothing is impossible with thee, and that if thou wilt, thou canst even yet raise him (or her) up, and grant him a longer continuance amongst us. But enable us, gracious Lord, to resign all our thoughts and desires concerning him to thee, for thou knowest what is best both for him and for us. Merciful God should this sickness be unto death, we implore thee to succor and strengthen him in his last conflict; and the more the

outward man decayeth, continually strengthen him so much the more with thy grace in the inner man. Wash away all his guilt in the blood of that spotless Lamb, who was slain to take away the sins of the world. Cheer his soul with a comfortable hope of thy pardoning mercy; and support him whilst passing through the valley of the shadow of death, by the remembrance of thy exceeding great and precious promises. Looking unto Jesus, may he see death deprived of its sting, and the grave of its victory; yea may he be enabled to triumph in the prospect of that period when he shall be admitted into thy kingdom, there to unite with the angelic choir, and the spirits of just men made perfect, to celebrate thy glory throughout all eternity. O Lord, regard us in mercy also; prepare us for whatsoever thou mayest have appointed for us, and if thy wisdom and mercy have ordained the removal of thy servant, whom we are remembering before thee, enable us to meet the awful stroke with serenity of spirit, and to adore the infinite wisdom and love displayed in this and in all thy dispensations towards us. Help us also to improve this solemn season. Realize to our minds the uncertain tenure by which we hold all temporal things, and the vast importance of eternal things. May we hear thy warning voice saying to us—"Be ye also ready, for ye know not the day nor the hour when the Son of man cometh." O thou God of salvation, send down an answer of peace to these our supplications, and do for us above all that we can ask or think for the sake of Jesus Christ our only Mediator. Amen.

CVI.—FAMILY THANKSGIVING, FOR THE RECOVERY OF A MEMBER OF A FAMILY FROM SICKNESS.

O most merciful Lord God, who art wonderful in thy doing, and gracious in thy dispensations towards the children of men, we offer up unto thee our sacrifice of thanksgiving for bringing back thy servant from the confines of the grave. Blessed be thy name, that though thou hast chastened him, (or her,) thou hast not delivered him unto death. In the midst of thy judgments, thou hast remembered mercy,—thou hast made all his bed in his sickness, and hast restored him to the arms of his family and his friends.

O gracious God, we thank thee that thou hast heard our

suppl cations, and hast had mercy not on him only, but on us also; for thou hast turned our mourning into joy, and our disquietude into songs of praise. We beseech thee to bless all further means made use of for his more perfect recovery to bodily health; but above all things, influence his heart with a grateful sense of thy late goodness towards him, that he may love thee more fervently, serve thee more cheerfully, and trust thy salvation more assuredly. Suffer him not to become careless because thou hast lengthened out a little that span of life which must soon terminate; but make him the more diligent in proportion to the mercies vouchsafed to him. Open thou his lips that his mouth may declare thy mercy and truth as long as he lives, and grant both to him and us a desire to improve the day of grace whilst it shines upon us; looking for the glorious appearing of our Lord and Saviour Jesus Christ, to whom with thee, O Father, and thee O Eternal Spirit, three persons in one God, be ascribed all honor and glory world without end. Amen.

CVII.—UPON THE DEATH OF DEAR FRIENDS.

Great God, the Lord of all, thou doest whatsoever thou pleasest in heaven and in earth; and who may call in question! Thou givest, and takest away, raisest and dashest our hopes, sendest and destroyest our comforts and thou art wise and righteous, and good in all; it is just we should be deprived of the enjoyments which we nothing but slight and abuse; yea, it is good for us to have those things taken from us, which our abuse makes hurtful to us: blessed be thy name, then, even when thou takest away, as well as when thou givest; yet, O Lord, who art justly displeased for our sins, in mercy turn these losses to the advantage of our souls, and so repair the breaches out of thy own infinite fullness, that we may find thy own blessed self unto us, more and better than many, even of such friends and comforters; they were but the instrument and means of conveyance; thou the eternal spring and fountain of all good, art still the same, and amidst all these changes, never changest at all; and what thou didst bestow on us by such means, thou canst more than make up to us another way.

O our heavenly Father, take our eyes and heart, and hope, off of such poor dying comforts, to fix them upon the only

satisfying good; in the enjoyment of which consist all our true life, and peace, and bliss; and let the great emptiness and frequent disappointments that we find in all the comforts of creatures, and all the enjoyment of the world, teach us more wisdom than to place our affections and dependence upon them: and help to disengage and loosen our hearts from them, and raise up our desires and hopes to the glorious permament objects, so infinitely to be preferred before them. O let us be more crucified to the world, where is nothing but emptiness and frustrative vanity and vexation of spirit: and may we have our conversation more in heaven, where is our blessed Lord, and all his happy followers, of whom the world was not worthy, and every thing that the soul of man can want or wish. O God of the spirits of all flesh, especially of the just made perfect, help us to follow thy servants, our friends, departed in the Lord, that we with them, may attain at last to live in the sight and presence, in the love and praise, and in the fellowship and enjoyment of thee our God, blessed forever. "Our Father," &c.

CVIII.—CONTEMPLATING A JOURNEY.

O God, thou hast called thyself the preserver of men, and the length of our days. We are therefore encouraged to commit ourselves to thy guardian care, in the journey before us.

Many have parted with the hope of soon embracing each other again, but instead of returning to their own dwelling, they have been conveyed to the house appointed for all living. We pray, with submission to thy pleasure, that this may not be our experience. Give thine angels charge concerning us to keep us in all our ways. Let no evil befall our persons, and no plague come nigh our dwelling. May we know also that our tabernacle is in peace, and visit our habitation and not sin.

Yet uncertain what a day may bring forth, may we be prepared for every event of thy providence; and wherever, in dying, we go from, may it be our happiness to know where we are going to, and rejoice in the prospect, that when all our wanderings and partings are ended, we shall unite in our heavenly Father's house, and be for ever with the Lord. Amen.

CIX.—FOR A SAFE RETURN FROM A JOURNEY.

As the keeper of Israel, thou hast been with us, not only in the house, but by the way. We might have been injured by wicked and unreasonable men. We might have been left groaning under pain of bruised or fractured limbs. Our lives might have been spilt like water on the ground, which cannot be gathered up again: and the first tidings that reached our friends might have plunged them into anguish. But all our bones can say, Who is a God like unto thee? Thy secret too in our absence has been upon our tabernacle, and secured it from all evil. O that it may be the tabernacle of the righteous; and be ever filled, not only with the voice of rejoicing, but of praise. And be with us in all the future journey of life. Guide us by thy counsel. Uphold us by thy power; and supply all our wants till we come to our Father's house in peace. Amen.

CX.—FOR A FRIEND AT SEA.

(With a little variation, the same form may be used for one who is going to sea, or for a number of persons.)

O thou, who art the everlasting God, the creator of the ends of the earth: We know thou art the God of the sea as well as the land; for thou makest the clouds thy chariot, and the dark waters thy pavilion. The elements obey thy voice and all nature is subject to thy control. With humble confidence we approach thee, and entreat thy protecting care in behalf of our friend, who is now exposed to the dangers of the ocean. We know not what things await him, nor can we tell the changes through which he may be called to pass—but to thee we commend him,—and wherever he may be, and under whatever circumstances placed, implore for him thy presence and blessing. Preserve his life and health; and if at any time he should be threatened with sudden destruction, O hear thou his cry, and turn not away thine ear from his entreaties, but save him from death, that he may live to praise thee and to make mention of thy goodness in the congregation of thy people. And if he shall return no more to us, may we meet him in heaven—which we ask for the sake of our Lord Jesus Christ, to whom be glory for ever. Amen.

CXL.—FOR THE RETURN OF A FRIEND FROM SEA.

What shall be done unto thee, O thou preserver of men? We offer to thee the sacrifice of praise, the fruit of our lips, giving thanks to thy name, for thy goodness towards our friend and thy servant, whom thou hast delivered from the dangers of the pitiless deep. Thou wast with him when trouble was nigh; and at thy command were the issues from death. Others have found a watery grave, till the sea shall give up her dead; but he has returned alive and in comfort. Many are weeping over the loss of those for whom they long anxiously waited; but we have embraced the desire of our eyes; and in the multitude of thy tender mercies we pay thee the vows of renewed intercourse. Amen.

CXII.—FOR A WOMAN APPROACHING THE TIME OF TRAVAIL.

Regard thine handmaid who is looking forward to an important hour. Be not thou far from her when trouble is near. May her mind be kept in perfect peace, being stayed upon the God of her salvation. Bring to the birth, and give strength to bring forth. Soften the pains of labor, as well as command deliverance; and in due time may she remember no more her anguish, for joy that a child is born into the world. And may the root and the branch abide under the shadow of the Almighty. Amen.

CXIII.—FOR SAFE DELIVERY IN CHILD-BIRTH.

We bless thee on the behalf of thine handmaid, who is now saying, I love the Lord, because he hath heard my voice and my supplication. Thou hast been with her in the hour of pain and peril, and made her the joyful mother of a living and well formed infant. Complete thy goodness by the renewal of her strength, and her ability to appear again in all the duties of her important station.

Let the impressions produced by recent mercies be rendered as durable as they are lively. May she remember, and pay thee the vows which her soul made when in trouble.

May the life spared, and the life given, be dear in thy sight, and devoted to thy glory; and may every addition made to

the world of creatures be found an accession to the church of the living God. Amen.

CXIV.—FOR A YOUTH GOING FROM HOME.

(If with a view to Business.)

O God, thou appointest the bounds of our habitations, and arrangest all our individual concerns; and it is thy pleasure, not only that we should part at death, but often separate in life. When absent from each other in body, may we be present in spirit; and may our natural affection be strengthened and sanctified by inquiry and correspondence, and divine remembrance at the throne of grace.

Regard the member of our family who is now leaving the parental roof and the parental wing. In all his ways may he acknowledge thee, and be thou the guide and the guard of his youth. Secure him from the paths of the destroyer and the evils of the world. May uprightness preserve him. In the situation he will be called to fill, may he be dutiful and obliging, and diligent and faithful. May he always remember that the eye of God is upon him; and be not only amiable but pious; and in favor with God as well as man. Amen.

(If with a view to School.)

O thou God of providence and grace, we commend to thy care the dear child about to leave our abode for a season, in order to receive needful instruction. Let his (or her) life be precious in thy sight. May he redeem his time, and acquire the improvement that will fit him for usefulness in his day and generation. And O let him be made wise unto salvation; and let the beauty of the Lord our God be upon him: that he may be a useful and ornamental member in thy church below, and hereafter a pillar in thy temple above, never more to go out. Amen.

CXV.—FOR CHILDREN IN ORDINARY CIRCUMSTANCES.

See also, No. 475.

(All the petitions need not be used at the same time.)

O God, thou art the lovely Father of all mankind. Thou hast implanted in us the parental instincts; and commanded

us to train up our children in the nurture and admonition of the Lord. We feel our awful responsibility, and often exclaim, who is sufficient for these things? But thou givest wisdom to the ignorant and power to the faint. Aid, O aid us, in discharging the duties we owe to those whom thou hast given us and continued to us.

We give them up to thee, who art able to fulfil all our petitions. Rescue them from the numberless accidents and diseases to which they are exposed. Let their tempers be lovely, and meek, and kind. Let their manners be simple and engaging. May they be respectful towards their superiors, obliging towards their equals, and condescending towards their inferiors.

Let not envy and pride and censoriousness render them disdainful to others, and wretched in themselves. May they speak evil of no one. Upon their tongue may there dwell the law of kindness. May they hate and abhor lying, with all deceit and hypocrisy.

May they be always willing to receive instruction, and be diligent in acquiring all the knowledge and improvement that may render them the blessings and ornaments of society.

Keep them from evil company. If sinners entice them, may they never consent; but early may they take hold of the skirt of him that is a Jew, saying, I will go with you, for I have heard that God is with you.

We seek not great things for them as to this world—but O, let them live in thy sight; let them be numbered with thy saints in glory everlasting; let them be blessed with all spiritual blessings in heavenly places in Christ.

Instead of multiplying riches, and leaving them incentives to pride, and vanity, and idleness, and sensuality, and augmenting a thousand fold all the difficulties of their salvation—may we lay up for them treasure in heaven; may we be concerned to leave behind us a large inheritance of prayers and instructions and examples, with the blessing of God, that maketh rich, and addeth no sorrow with it.

If their parents should be taken away from them—when father and mother forsake them, may the Lord take them up. If they should be deprived of their father—be thou the father of the fatherless; or should they be deprived of their mother—as one whom his mother comforteth, so do thou comfort them.

Should they be removed from us in early life, may the hea-

venly shepherd gather the lambs with his arm, and carry them in his bosom; and may we be prepared to resign them. And if, as we submissively implore, their lives should be prolonged —may they grow up, and prove our comfort and honor, serve their generation according to thy will, and walk before thee in the land of the living. Amen.

CXVI.—PRAYER FOR A SABBATH SCHOOL.

Gracious Saviour, who hast said, Suffer the little children to come unto me, and forbid them not, regard with thy favor every effort to bring up children in the nurture and admonition of the Lord.

Give, holy Lord, we beseech thee, wisdom and discretion, patience, kindness and perseverance to all who conduct schools. Bless those who endeavor to instruct the young. Do thou teach them that they may teach others.

Heavenly Father, grant that the children of this school may receive with a humble, teachable and ready mind, all the instructions given to them according to thy word. Give them thy grace while young, that early seeking Jesus their Saviour, they may find him. Let them remember their Creator in the days of their youth. Teach them to honor their parents and superiors, and to be kind and full of love towards each other. God grant that they may all be trained up in the way in which they should go, and when they are old never depart from it. May the knowledge of the Lord be universally diffused, till at length all shall know thee, from the least to the greatest, through Jesus Christ our Lord. Amen.

CXVII.—FOR CRIMINALS IN PRISON.

Behold in the greatness of thy mercy, those who are bound in affliction and iron, because they rebelled against the word of God. May they be led to reflect upon the evil of sin, in the degradation and misery to which it has reduced them. Give them repentance unto life; that they may acknowledge that, Thou art just in all that is brought upon them, and be more concerned to obtain deliverance from the wrath to come, than exemption from the hand of civil justice. If after length-

ened confinement, they should be released, let them be rescued from the bondage of corruption, and partake of the glorious liberty of the sons of God; and if appointed unto death, O hear the sighing of the prisoner, and though the flesh be destroyed, let the spirit be saved in the day of the Lord Jesus. While we feel an abhorrence of sin, may we always display compassion for sinners, and be thankful that we have been exempted, by the favorableness of our condition in life, by pious relations, by education, by thy restraining and thy sanctifying grace, from so many temptations by which we might have been conquered. Who made us to differ from another; and what have we that we did not receive? Amen.

CXVIII.—FOR A CRIMINAL ABOUT TO SUFFER CAPITAL PUNISHMENT.

Supreme Arbiter of the destinies of all beings, we would love thee, we would fear thee, we would worship thee! By thee kings reign and princes decree justice. Civil governments are thine ordinances, and magistrates bearing the sword, a praise to them that do well, and a terror to them that do evil, are thy servants. Bless, therefore, we beseech thee, the chief magistrate, the judges, and all the subordinate officers of justice in this commonwealth, and especially the appointed officers and witnesses of this solemn execution of the sentence of the law. Their duty is painful, but we trust they do it as the servants of justice, with feelings of tenderest compassion towards the sufferer. May they ever be faithful to the trusts committed to them, and execute the law with reference to that day when all cases of offence against human law shall be rejudged, and judges themselves shall be judged.

Bless the spectators of this affecting scene; and while our bosoms are agitated with trembling and almost conflicting emotions of a sense of the unyielding claims of justice, and of sympathy and compassion for the sufferer, may we be excited to the high duty of endeavoring by example and active labors of philanthropy to save others from coming to this dreadful end. May this and all similar inflictions of punishment impose a salutary terror upon the wicked; serve to diminish crime; and increase the security of life. And O, may law and justice be magnified before all the people and throughout the land. Amen.

O Lord, in thy great mercy, look down upon him who is now about to suffer as an example to deter others from sin.

He confesses he has been a great sinner, despising thy mercy and abusing thy goodness. He has neglected thy sabbaths, slighted the ministry of thy word, and the calls of thy providence. Thou hast called and he has refused. Thou hast stretched out thy hand in mercy all the day long and he has not regarded. O how just, therefore, if thou shouldst disregard his cry, when distress and anguish are come upon him. But thou hast given thy well beloved son that whosoever believeth might not perish, but have everlasting life. We have heard his confessions, as smiting on his breast he has exclaimed with the publican, "God be merciful to me a sinner." He hates his sins, he deplores his sinful life. He confesses the justice of punishment, and harbors ill will to none. For him we plead, for Jesus' sake, and we plead with hope. Pardon all the follies, the sins, the crimes of his life. Bury his sins in the grave, and let them not rise in judgment to condemn him; but closing his eyes to this world may he open them upon a better. And having been forgiven much, may he love much, ascribing all glory to the Lamb that was slain. We plead for his sake who came into the world to save sinners; who bore our sins in his own body on the tree; who saved a Saul of Tarsus, and a repenting thief on the cross; and who is able to save to the uttermost all that come to God by him. With pleasing hope we commend him to thee. May his body rest in peace, and have part in the blessed resurrection of life and glory. May his soul attain to everlasting happiness with all the blessed saints in the heavenly kingdom. O Lamb of God, we beseech thee to hear us! O Lamb of God that takest away the sins of the world, have mercy upon him and save him eternally! And now to the Father, Son and Holy Spirit we commend his soul for ever and ever. Amen and Amen.

PRAYERS AT TABLE.

CXIX.—BEFORE MEAT.

Almighty God! the eyes of all wait on thee, and thou givest them their meat in due season. Bless, we beseech thee, the provisions of thine earthly bounty which are now before us; and let them nourish and strengthen our frail bodies, that we may the better serve thee, through Jesus Christ. Amen.

Bountiful giver of every good and perfect gift! Thou art never weary of supplying our returning wants—Grant, we pray thee, that the food, of which we are about to partake, may contribute to the comfort and support of our bodies,—and enable us to engage with more zeal in thy service: which we ask for Jesus Christ's sake. Amen.

Let thy blessing, Almighty God, descend on this portion of thy bounty, and on us, thy unworthy servants, through Jesus Christ our Lord. Amen.

Almighty God, we beseech thee to pardon our sins, to bless the refreshment now before us, to our use, and us to thy service, through Jesus Christ. Amen.

Father of light, from whom cometh down every good and perfect gift, enable us to receive these fruits of thy bounty with humility and gratitude, and give us grace, that, whether we eat or drink, or whatever we do, we may do all to thy glory, and be accepted through the great Redeemer. Amen.

Bounteous God, we acknowledge our dependence on thee, and our unworthiness of thy benefits. We pray thee to forgive our sins, to bless us in the reception of this food, and enable us to improve the strength we may derive from it to thy glory, for Christ's sake. Amen.

CXX.—AFTER MEAT.

We thank thee, O God, our heavenly Father! for the innumerable good gifts of thy providence. Especially do we thank thee for the rich provision, thou hast made for our souls. Accept our grateful acknowledgments for the food we have now received; and enable us to prove our sincerity, by the holiness and obedience of our lives, for the sake of our Lord and Saviour, Jesus Christ. Amen.

What shall we render to thee, O God, for all thy benefits? Every day of our lives we are receiving fresh tokens of thy favor. O let thy goodness lead us to repentance. And if we can do no more than express our gratitude—help us to do that in the sincerity of our souls—and thine shall be the glory for ever, through Jesus Christ. Amen.

Accept, heavenly Father, our humble thanks for this and for all thy blessings, through Jesus Christ. Amen.

We thank thee, our heavenly Father, for the rich provision thou hast made for our temporal and eternal welfare; especially for the food we have now received. May thy goodness lead us to repentance, and thy grace prepare us for heavenly entertainments, through Jesus Christ our Lord. Amen.

We praise thee, O Lord, for the provisions of thy providence and grace, and in particular for this renewed token of thy favor. May we feel our increased obligations to be thine, and be fitted at length to eat bread in thy heavenly kingdom, through our Lord Jesus Christ. Amen.

We bless thee, O Lord, for this kind refreshment. Be pleased to continue thy favors, and feed us with the bread of life. Supply the wants of the needy, and enable us, while we live on thy bounty, to live to thy glory, for Christ's sake. Amen.

DEVOTIONAL EXCERPTA.

The first part of Prayer, address to God.

Holy, holy, Lord God Almighty, who art, and wast, and art to come . . . . O Thou! whose name alone is Jehovah, and who art the Most High over all the earth . . . . O God! Thou art our God: early will we seek Thee, our fathers' God; and we will praise Thee, the God of all the earth, and we will exalt Thee! . . . . O Thou who art the living and true God! . . . . O Thou who art King Eternal, immortal and invisible! . . . . O Lord! before the mountains were brought forth, or ever Thou hadst formed the earth and the world, from everlasting to everlasting, Thou art God! . . . . O Thou who art in every place beholding the evil and the good! . . . . O Thou! who art a God at hand and not afar off; whither shall we go from Thy spirit? whither shall we flee from Thy presence? . . . . O Thou! who art of purer eyes than to behold iniquity—that canst not look upon sin with the least degree of allowance . . . . What is man that Thou art mindful of him? . . . . Whom have we in heaven, O Lord! but Thee—there is none upon earth we desire besides Thee . . . . O Thou infinite Spirit! who needest no words for man to hold his converse with Thee . . . . O Lord! inspire us with that sense of Thy being and attributes and wonderful Providence which is the beginning of spiritual worship . . . . Help us to approach into Thy presence standing in awe of Thy power, admiring Thy wisdom, revering Thy justice, and rejoicing in Thy mercy . . . . O Thou Eternal One, whose presence fills all space, occupies all time, and consecrates every humble heart Thy dwelling place . . . . Our Father who art in Heaven and on earth, and near to every heart that seeks Thee, make us more conscious of Thy presence, power and glory . . . . O Thou Infinite Spirit, who art everywhere and watchest over us in darkness and in light . . . . O Thou! who art above our comprehension, help us to be conscious of Thy being and attributes and

wonderful Providence . . . . O Thou! King Eternal, immortal and invisible, dwelling in light which no man can approach . . . . O Thou! who art the hearer of prayer . . . . Help us to worship Thee as our Creator, Preserver, and Bountiful Benefactor . . . . O Lord all Thy works praise Thee, and Thy saints bless Thee . . . . O God! merciful and gracious, long-suffering and abundant in goodness and truth . . . What is man that Thou art mindful of him, and the son of man that Thou visitest him.

Second part of Prayer, which is Confession of Sin.

O Lord! we have sinned and come short of Thy glory . . . . We know, O Lord, that none liveth and sinneth not . . . . There is none righteous, no not one . . . . We have erred and strayed from Thee as sheep from their shepherd . . . . As the angels are charged with folly, and the heavens are not clean in Thy sight, how vile must man appear . . . . Inspire us with such a sense of our sins as will lead us to forsake them and seek pardon and acceptance through our Lord Jesus Christ . . . . We are by nature children of wrath, even as others . . . . We have forsaken Thee, the fountain of living waters, and hewn out to ourselves broken cisterns that can hold no water . . . . From the crown of our heads to the soles of our feet we are full of wounds and bruises and putrefying sores . . . . The whole head is sick; the whole heart is faint . . . . Our hearts are often turned aside from the aims of duty like a deceitful bow . . . . We confess a law of sin in our members leading us into captivity to the law of sin and death . . . . We have sinned against Thee in thought, word and deed . . . . Our sins have risen before us as a mountain; as a thick cloud they have hidden Thy face from us . . . . Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities . . . . We confess we are weary and heavy laden with our sins; may we find relief and rest in Christ . . . . We have sinned against Thee and destroyed ourselves; but in Thee is our help . . . . Though we are poor, Christ is rich; though weak, He is strong; though sinful, He is holy. May he be made unto us wisdom, righteousness, sanctification and redemption . . . . Be merciful to us miserable sinners . . . . Our transgressions are more

than the hairs of our heads . . . . We deplore our manifold sins, the feebleness of our love, the languor of our devotion . . . . We deplore our estrangement from Thee, our ingratitude, our disobedience . . . . Though alive to the claims of the world, our hearts have often been silent toward Thee, and often rendered divided homage . . . . We have forsaken fountains of living waters for broken cisterns that can hold no water . . . . We have leaned to our own understanding, trusted our own heart, and worshipped and served the creature rather than the Creator . . . . We have trusted in uncertain riches, saying to gold thou art our hope, and to fine gold thou art our confidence . . . . Our goodness has been as the morning cloud and as the early dew that goeth away.

Third part of Prayer—or Thanksgiving.

Unto Thee, O Lord! do we give thanks; unto Thee do we give thanks; for that Thy name is near Thy wondrous works declare . . . . It is a good thing to give thanks and sing praises to Thy name, O Most High!—to show forth Thy loving kindness in the morning and Thy faithfulness every night . . . . Thou hast not left Thyself without witness, in that Thou sendest rain from heaven and fruitful seasons, and fillest the hearts of men with joy and gladness . . . . All creatures wait upon Thee, and Thou givest them their meat in due season . . . . Bless the Lord, who daily loadeth us with His benefits . . . . Thou makest us to lie down in green pastures; Thou leadest us beside the still waters; Thou preparest a table before us in the presence of our enemies; Thou anointest our head with oil—our cup runneth over . . . . We thank Thee for life, health, reason, comforts of home, and all social and civil blessings . . . . We thank Thee that Thou didst give thine only begotten and well beloved Son, that whosoever believeth on Him might not perish but have everlasting life . . . . We praise Thee for the inspiration of prophets, the call of Apostles, and the testimonies of the Holy Spirit . . . . We bless Thee that in the fulness of time Thou didst send forth thy Son, made of a woman, made under the law, to redeem them that are under the law . . . . We thank Thee that God was manifest in the flesh, preached unto the nations, and received up into glory . . . . We

thank Thee for the faithful saying that Jesus Christ came into the world to save sinners—even the chief . . . . We bless Thee that Jesus Christ came to call sinners to repentance, and that whosoever will may come unto him . . . . We thank Thee for the perfect life, the vicarious death, and the glorious resurrection and ascension of Jesus our Mediator . . . . We thank Thee that what the law could not do Christ has accomplished for the salvation of men . . . . We thank Thee that Christ has loved us, and washed us from our sins, and made us kings and priests unto God . . . . We thank Thee that Christ was delivered for our offences and arose for our justification . . . . We thank Thee that Jesus was declared to be the Son of God, with power, by His Spirit, teachings, miracles and resurrection from the dead . . . . We thank Thee for the fellowship of saints and the hope of glory . . . . We thank Thee that, if any man sin, we have an advocate with the Father—Jesus Christ the Righteous . . . . We thank Thee for the example, teaching and atonement of Christ . . . . We thank Thee for the strong ground for consolation laid for those who flee for refuge to the hope of the Gospel . . . . We thank Thee that Thy church is built upon a rock, against which the gates of hell can never prevail . . . . We thank Thee for the cloud of witnesses, the footsteps of the flock, the faith of those who have obtained the promises . . . . We thank Thee for the crown of life and the inheritance incorruptible, undefiled, and that fadeth not away.

Fourth part of Prayer, which is Supplication.

In the language of the publican we plead, "God be merciful to us sinners." Wash us thoroughly from our iniquity and cleanse us from our sins . . . . Hide Thy face from our sins and blot out our iniquities . . . . Purge us with hyssop and we shall be clean; wash us and we shall be whiter than snow . . . . Enter not into judgment with Thy servants, for in Thy sight shall no man living be justified . . . . Show us Thy mercy, O God! and grant us Thy salvation . . . . Restore unto us the joys of Thy salvation and uphold us with thy free spirit . . . . Remember us with the favor Thou bearest to Thy people . . . . As we are poor, impart to us the riches of Thy favor; as we are ignorant,

instruct us in Thy wisdom; as we are sinful, clothe us in Thy righteousness; as we are mortal, inspire us with hope of immortality . . . . Cast us not away from Thy presence, nor take thy Holy Spirit from us . . . . Let no sin have dominion over us, but make us free from the law of sin and death . . . . Teach transgressors Thy ways, and let sinners be converted unto Thee . . . . Open Thou our eyes, that we may behold the wondrous things of Thy law and gospel . . . . Lead us into all truth . . . . Create within us, O Lord, a clean heart, and renew within us a right spirit . . . . Write Thy law upon our heart, and inscribe Thy truth upon our inward part . . . . Lord, increase our faith, and, by believing on Thy Son, grant us the power to become the sons of God . . . . Enable us to love our enemies, bless them that curse us, pray for those who despitefully use us . . . . Help us to do to others as we would have others do to us . . . . Teach us so to number our days as to apply our hearts to wisdom . . . . May we hunger and thirst after righteousness, that we may be filled . . . . Enable us to walk worthily of our holy calling, with meekness, charity, and filial fear . . . . In whatever state we are, teach us therein to be content . . . . Enable us in true charity to rejoice with those who rejoice, and weep with those who weep . . . . Cleanse us from secret faults and keep us back from presumptuous sins . . . . Let goodness and mercy follow us all the days of our lives, and let us dwell in the house of the Lord forever . . . . Let the love of Christ constrain us not to live unto ourselves, but unto Him who died for us and rose again . . . . Give us our daily bread—food for the mind as well as for the body . . . . Help us to hallow thy name in our hearts as well as with our lips, receive thine authority, and obey all thy commandments . . . . May thy kingdom come, putting down opposing rule and rival authority in all the earth . . . . Lead us not into temptation, and deliver us from evil in all its fiery trials . . . . May we in charity forgive others as we hope to be forgiven.

Make us to know our end, and the measure of our days what it is, that we may know how frail we are . . . . When we walk through the valley of the shadow of death may we fear no evil; may thy rod and thy staff comfort us . . . . Guide us through this wilderness world to the promised land . . . . May we know our sin that we may apprehend

our Saviour . . . . May we have the hope of the righteous in death . . . . May we lay up our treasure in heaven . . . . May we attain the faith that overcomes the world and assures the hope of heaven . . . . Let thy way be known upon earth and thy saving health among all nations . . . . Let the Messiah lifted up on the cross draw all men to himself in obedience and hope . . . . Let the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession . . . . Let the earth be filled with the knowledge of God as waters cover the sea . . . . Do good in thy good pleasure unto Zion, and build thou the walls of Jerusalem . . . . Save thy people, O Lord, and bless thy heritage . . . . Let no weapon formed against thy Church prosper, and let all who rise up against her be confounded . . . . Let the wickedness of the wicked come to an end : inspire many to rise up against workers of iniquity . . . . Let our land be Immanuel's land, a holy people unto the Lord . . . . In the righteousness of our cause may the Lord always be on our side, and our enemies be driven before our armies . . . . Counsel our counsellors, make our senators wisdom, and give unto our people a spirit of wisdom and a sound mind and the fear of the Lord . . . . May our rulers rule in the fear of God, hating a bribe, defending the poor and the fatherless, a terror to the wicked, and a praise to those who do well.

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